Volume XX NOVEMBER 1930 *Number 4*

The Chicago Theological Seminary

REGISTER

PRESIDENT PALMER'S INAUGURAL

"LET IT BEGIN WITH US"

By CARL S. PATTON

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By HERMAN C. JOHNSON

A THANKSGIVING LITANY

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In Two Parts. Part I

Fred Eastman, *Editor*

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THE UNIVERSITY OF CHICAGO CHAPEL

The inauguration of President Palmer took place here. The Victor F. Lawson memorial tower of the Chicago Theological Seminary is in the background. (This pic-

The Chicago Theological Seminary

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Volume XX NOVEMBER 1930 *Number 4*

How Can a Theological Seminary Best Serve the Present Age?

The Inaugural Address, June 4, 1930

By ALBERT W. PALMER

THE presence of this great gathering of men and women from all over the Middle West immediately suggests one service which this particular Seminary can render. By reason of its organic relationship with the Congregational churches of sixteen states in the central portion of our country, it can act as a visible center and definite nucleus of denominational life, a sort of cathedral of learning, a common possession of all the churches, a custodian of historical material, and a conservator of common aims, traditions, and ideals. We Congregationalists, with our extreme local independence, greatly need such unifying influences if they can be had without autocratic organization or ecclesiastical authority—"Not that we have dominion over your faith, but that we are helpers of your joy."

A greater service which a theological seminary can render is that of a research body looking forward to the future—not merely a conservator of the past. We have in our library, under Dr. Spinka's custody, a very valuable historical collection of some seventy thousand letters written by the home missionaries of the past, a mine of resource material as to the developing life of this region. But research is not necessarily always turned toward the past. A group of scholars and specialists such as form a seminary faculty have in trust a certain recognized body of knowledge and a practical technique which may well be turned upon an analysis of the problems of today. How this is being done is well illustrated by our present relationship with the Chicago Congregational Missionary and Extension Society, whereby our department of social ethics, under Dr. Holt, Dr. Kincheloe, and Dr. Mullenbach, is at the same time the directing agency of the City Society in its work of survey and research into the problems of the religious life of a great city.

This service of research is not limited to urban life alone, but, as Mr. Hutchinson's very interesting study of the social conditions in the Chicago milk shed a year ago bears witness, it may be applied with equal value to the problems of the countryside. Why, indeed, should it be limited to practical or social areas of interest? Why should not a school like ours serve the churches as a research body pioneering the way into theological questions in this

age when theology is coming into its own once more, and into questions of personal religion? May we not hope here to become an experiment station, or, to change the figure, a group of trained explorers reaching out in behalf of all the churches for new truth and better technique in the whole field of religion?

The Seminary can also serve by being a perennial source of spiritual renewal for pastors and other Christian workers who come back from time to time for fresh vision and inspiration. There is an ancient story of an old lady who lived on the Boston and Maine Railroad, and used to note the number of good-looking young men who got on her train every Monday morning, going into Bangor. They all seemed to be very well acquainted and finally, when about half a carload of them had been accumulated, she asked the brakeman who they were. "Them?" said the brakeman, "Why, them's returned empties going back to the theological seminary!" Men several years out in the pastorate, as well as first-year students, often feel that way on Monday morning, and come back in increasing numbers to summer school and pastors' conferences. But they do not come back empty! This line carries cargo both ways. They return with practical experience and garnered wisdom from the great laboratory of life, and help to keep the Seminary abreast of world-conditions, and free from a too-exclusively academic emphasis. This is an age of adult education. No man today ever admits that his education is finished. A theological seminary is not done with men when it gives them a degree. It should be continually inviting them to come back for further study.

The primary and basic function of a seminary, however, is that of training young men and women who are making their first professional preparation for Christian service. Here is the central task —to fail here is to fail everywhere. The theme to which I invite your attention is, therefore, How shall we train young men and women for the service of the churches today? Note that I say women, as well as men, because this school is definitely co-educational. We have taken over into our household The Congregational Training School for Women, and we are emphasizing our interest in the women's side of religious work by adding to our Faculty a woman member, in the person of Dr. Clara E. Powell, a Ph.D. from this University, a woman experienced in church work and religious education. Frankly, we do not expect many of our women students to become pastors—and yet, why should not America develop a Maude Royden, as well as England? Most of the women students, however, will take an A.M. in religious education, rather than the traditional degree of D.B. They will go out to be pastors' assistants and directors of religious education, and as workers on mission fields at home and abroad. And if some of them are, or shall become, pastors' wives, may that not be one of the greatest services we can render to the churches? In no other occupation can husband and wife work together more effectively than in the Christian ministry. Why not give the minister's wife a training for her life-work?

As I try to analyze the educational needs of the minister of tomorrow, I find myself somewhat arbitrarily dividing them into four great disciplines:

1. *A working knowledge of the social facts and forces in the midst of which the church must do its work.*—These social realities condition or largely influence the work which the Christian minister can do. They may be his allies and helpers, they may be the limiting boundaries that hem him in, or they may be hostile and destructive—the foes that he must face. But, in any case, he must be able to rec-

ognize them, estimate their power, and evaluate their influence.

Henry Sloan Coffin once compared the problem of the church in relation to its social environment with the problem of the United States engineers in building the Panama Canal. They went down to Panama to dig a canal but they found that they must first understand and deal with the tropical jungle through which the canal must go. Pure water, screened bungalows, warfare against yellow fever and the mosquitoes, all had to precede the actual digging of the canal and continually accompany it.

So the church must ever dig its channel for the water of life through a tropical jungle of adverse social conditions. Its engineers must know this jungle—how far it must be accepted, how far it can be changed, and how far its evils can be neutralized. A friend of the Seminary once saw lying on Professor Holt's desk a pile of reports on conditions among milk farmers of the Chicago area, and asked me: "What has that to do with teaching men to be ministers?" My answer was: "It may have a great deal to do with it. We don't want to send out ministers who are babes in the woods. They must know the facts about the way people have to live."

In my student days at Yale Divinity School I was once on the affirmative side of a debate: "Resolved that Hebrew should be made a free elective instead of a prescribed study." One of the points urged by the proponents of compulsory Hebrew was that it was hard, and provided a good, solid intellectual pabulum on which the callow theological student could sharpen his intellectual teeth and train himself to habits of study and severe self-mastery. "Where else," they asked triumphantly, "if you abolish compulsory Hebrew, will you find so exacting a discipline?" To which our side replied: "In social science and psychology." I have no hostility to Hebrew as a free elective. It is one of the channels into a great historic past which qualified scholars like President Harper and our own honored J. M. P. Smith must ever keep open for us all. But I still believe, as in my student days, that for most ministers a really searching study of economics, sociology, and psychology is more immediately important for their task and of no less value as an intellectual discipline.

Here in this Seminary we wish that every student who comes up to us from college could have mastered sound elementary courses in economics and sociology so that we might then carry him forward into the fields of research and first-hand study of the conditions and problems of urban and rural life. Our purpose is to make such study no mere listening to lectures or reading of books, though both these have their place, but still more a careful first-hand investigation made on the ground and worked out in maps, charts, statistics, and carefully studied interviews and observations. Our effort is not merely to send out our students well equipped with theories and book-learning. It goes far beyond that to the training of the student to be himself an observer and investigator, alert to see and able to analyze what is taking place in the social life about him. "What are the facts? Are you sure they are the facts? Why do these facts exist? What in them is sinister and what is reassuring? Along what lines can progress most hopefully be made? What has the church to do about it?" Questions like these are kept constantly before the student mind by our field work and social ethics courses.

If the minister is to touch the field of social facts and forces at all, and he can hardly avoid doing so in this modern world (we are not sending out hermits or monastics), then it is important that he shall not be an unbalanced crank or

fanatic, the victim of easy formulas or shallow shibboleths. In the end nothing will keep him socially sane and well balanced like a severe training in facing the facts and checking up theories on the field.

2. *The second great field of training for religious leadership has to do with the inner life and motives of the individual.*—After all, no man is equipped to measure even social facts and forces until he also understands something of the personal motives and the needs and aspirations of the soul. Sociology has much to learn from psychology, and the minister, who must deal with people in their times of crisis, who would guide the religious development of youth and steady men and women amid the storms and temptations of middle life, needs, almost more than anyone else in the community, to know the cross currents of the soul and the whirlpools and eddies, as well as the steady drifts and deeper currents of the human personality.

I said, "Let me walk in the fields."
He said, "No; walk in town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din;"
And he wept as he sent me back;
"There is more," he said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick
And souls in the dark undone."

I said, "I shall miss the light
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."[1]

The true minister of Christ has always had this passion for souls—he has ever cried out with John Knox: "Give me Scotland or I die!"—and it was not Scotland as a land of lochs and glens, but as a sum of human souls of which he thought in that great hour. "I have longed to have some fruit in you also," writes St. Paul to his unseen Roman friends, and of our Master himself it is written that "having loved his own that were with him in the world, he loved them unto the end." "The passion for souls," as a phrase, may sound quaint or queer or unreal these days, but the thing itself must never die out of the experience of the Christian ministry.

Now there are two ways in which it may express itself today. One is by the orderly regular processes of education—the minister must know the unfolding psychology of childhood and youth that he may guide aright the developing lives of boys and girls and bring them, as a good shepherd, into the Christian fold. He won't expect twelve-year-old boys to be as pious as their grandmothers, but he will enter sympathetically into the needs of boys and girls for heroism and comradeship, and will link up their natural religion of the out-of-doors and the square deal to the unfolding realities of life today and the background of the saints and martyrs and prophets of the past. To do this he must be a teacher, skilled in the art of building mental bridges and aware of what educational research has to say about the developing life of youth. No single title is entirely descriptive of the Christian ministry, but to be "a teacher of religion" is surely one of them. And to teach religion best when it can be most whole-heartedly received, he must be the understanding friend and comrade of youth. Hence religious education as a part of our curriculum. Dean Ward and Professor Alderton have no light task in teaching this high art in the classroom and in the practical experience of field work.

But it is not immature and developing youth alone whose psychology needs to be understood. The adult has his mental storms as well as the adolescent and the

[1] By George MacDonald.

art of pastoral care has need to lay hold of all possible wisdom in dealing with minds distressed and out of gear.

There is a widely prevalent idea that the Roman Catholic priesthood, through an accumulated traditional wisdom and the practical experience of the confessional, has acquired an almost uncanny understanding and control of human motives. This is well illustrated by the story of the man who, having committed murder, was suddenly overtaken by remorse. Seeing a church, he rushed in, opened the door marked "Pastor's Study," and cried to the astonished dominie: "I have committed murder!" The minister gave him one glance, and vanished into the next room to tell his secretary to summon the police. When he returned the murderer was gone. Still stricken by remorse, the man tried another church. A priest was just going into the confessional. The man rushed up to the little cabinet, knelt down, and cried out: "Father, I have committed murder!" only to be met with the calm and unemotional query: "How many times, my son?" If there is a superior technique in dealing with murderers coming to confession, surely the priest exhibited it.

Now murderers will not often knock at the young minister's study door. But other people will, and he needs to know human nature if he is to be truly a bishop of souls. He will need to know about some types of mental maladjustment for his own protection and the protection of others, but, even more, he must be alert to those disguised symptoms of underlying mental ills and concealed moral aberrations, the understanding of which will give new point and deeper, gentler wisdom to his public preaching and private conversation. Mental hygiene and deeper self-control are going to be increasingly necessary in this strenuous modern life and the minister who does not understand and wisely use the lessons made available to him by the laws of suggestion and autosuggestion, by psychoanalysis and psychiatry, is hardly equipped to serve his day and generation at the very place where many of his people most bitterly need his care.

I do not propose that the minister become himself a practicing psychiatrist. He has his own task—already large enough without that—but I am saying with great emphasis that he must lay hold of all the equipment that psychiatry and mental hygiene can give him toward becoming a wise and effective pastor. And not pastor only—for, as he comes better to understand the needs of the human personality, its hungers, its pitiable rationalizations and self-deceptions, its latent responsiveness to the ideal, he will preach with a new and searching directness which will reach "the hidden depths of many a heart."

It may be that out of psychology and along a scientific channel is to come to the Protestant minister of tomorrow a larger and more effective power to understand and help the storm-tossed soul, to be a father confessor to the troubled and a still, small voice of calm and courage to the fearful and discouraged, such as no priesthood has ever known before in all the centuries. Without becoming a psychiatrist himself, he must at least know enough about mental hygiene to apply it to his own life and attain to a unified and disciplined personality, unreservedly committed to the highest ideals of conduct and motivation; and he must also have sufficient knowledge of mental and emotional twists to know when a psychiatrist should be called in and to be able to work intelligently with the mental practitioner when the service of a religious counselor is also needed.

It is to this end that, here in this Seminary, we bring for a quarter's teaching

each year the chaplain of a Massachusetts state hospital for the insane, the Rev. Anton T. Boisen, to give a course on "Personality Disorders" and conduct, with Professors Holt, Mullenbach, and McGiffert, a research course on "the joint contributions of theology, ethics, sociology, and psychology to the reconstruction of the individual." Dr. Davis' course in case work, presenting specific cases dealing with moral and religious problems has been a pioneer in the same field. And now for this fall we have secured a leading New York psychiatrist, Dr. Thaddeus H. Ames, a medical man competent in dealing with mental disorders and experienced in lecturing to theological students at Union and elsewhere, who comes to give us the entire Autumn Quarter on "Mental Hygiene and Pastoral Work."

3. *If the minister knows something of the social facts and forces which surround him and if he comes to understand the cure of souls and how to minister to minds distressed, what more is there he needs to know? Surely by this time some of you will be saying it is highly important that he know something about religion! And precisely that is the third great discipline I have in mind.*— For, if the minister has any objective in studying the social world without and the world of the personality within, it is that he may bring to bear on each, in turn, the guidance, the awakening stimulus, the comfort and the reassurance of religious faith.

Now to know religion is in itself no simple task today. And to study religion objectively and critically, as he needs must study it, and still keep alive and burning on the inner altar of his soul his own flame of religious devotion, is often the most difficult thing the theological student has to do. For religion today is no longer merely an accepted canon of biblical books or a definite creed prescribed by the church. Our students must cover the whole field of religion, testing all things and holding fast to that which is good.

To know religion is, first of all, to know the Bible. For us, in the Christian stream of tradition this is indeed "the pit whence we were digged and the rock whence we were hewn." And the crown of knowing the Bible is to know him in whom the Bible finds its climax and fulfilment. Whatever else we lose out of the past in this modern age, we are not going to lose Jesus. In surprising and often unexpected ways he is the most modern of us all, and we stumble on to catch up with him! But let us beware that we do not "step him down," as an electrician would say, to pass him through the rather small-gauge wires of current religious thought. Perhaps the most important thing to know about him is how tremendously he has transcended not only his own age but ours. This Seminary is fortunate indeed that so great a scholar and so truly a Christian soul as Professor Benjamin W. Robinson opens to its students the critical study of the New Testament.

But religion, to us, is more than the Bible, and to understand the Christian religion, the minister of tomorrow must know the story of yesterday—the glorious yet often humiliating story of the Christian church—its heroes, its doctrines, its noble fruitage in architecture, music, art, philosophy, missionary zeal, and human service; and also its tragic hours of sectarian bigotry and persecuting fury.

And religion is more than the Bible and church history. There is a sense in which all religions are one, so we shall see the religious needs of our day better if we also know the history of the great ethnic faiths—yes, and even the story of the great heretics of the ages, and of the twisted and queer religious vagaries of our own day. Church history, and the larger area of comparative religion, must be well

taught if students are to be given that background which shall keep them sane and balanced in their religious thinking.

But to know religion is something more than to know its history. After all, the supreme question is: What of its validity today? Whether history itself be "bunk" or not, there is always the possibility that the things it deals with are or ought to be! War, for instance, bulks large in history, but we are not, therefore, in favor of it. And even though God and religion have a history, the burning question for us is: Have they a future? What reality, value, and authority have they today? When Professor Max Otto assures us that we should "endeavor to give up, as a basis of our desire to win a satisfactory life, the quest for the companionship with a being behind or within the fleeting aspect of nature"; that we should "assume the universe to be indifferent toward the human venture that means everything to us"; and that we should therefore "acknowledge ourselves to be adrift in infinite space on our little earth, the sole custodians of our ideals"; and when Bertrand Russell goes farther than this and summons us to "unyielding despair"—then religion becomes not a mere historic quest of the ages but a living, vital question of the hour. Hence theology is still supreme and still the queen of sciences—even in a modern theological seminary.

We would that every student came to us well grounded in philosophy; but, whether or not so grounded, it is clear that in this age which is thinking its interpretation of the universe afresh, every student must face these ultimate problems of philosophy and theology.

We are over here alongside a great university, that our students may live outdoors intellectually and face all the winds that blow across the philosophic world. If there are those who think the cosmos is a chaos and that God is dead, our students need to know it. The place to face the spectres of the mind and lay them is here and now. If our faith in the eternal verities cannot stand foursquare to all the winds that blow here, it cannot, ultimately, stand anywhere. We would have our students "beat their music out" like Tennyson's great friend who

> . . . . fought his doubts and gathered strength,
> He could not make his judgments blind,
> He faced the spectres of the mind
> And laid them: thus he came at length
>
> To find a stronger faith his own;
> And Power was with him in the night,
> Which makes the darkness and the light,
> And dwells not in the light alone,
>
> But in the darkness and the cloud.

We live in a day when religion is in the focus of attention. Critics like Bertrand Russell and Mrs. Russell openly challenge the whole Christian ideal in theology and morals. A book like Walter Lippmann's *Preface to Morals*, noble, high minded, and unspeakably sad, takes us to the edge of the abyss and lets us look over. If there is no moral order nor goodness in the cosmos and we are children crying in the black night of a soulless mechanism, the more resolutely we face such a tragic fate the better. But if, as we believe, there is a Power not ourselves which makes for righteousness, if prayer is more than wishful fantasy and religion more than a compensatory mechanism and cowardly retreat from reality, now is the time to say so and to give a reason for the faith that is within us. If you think of a theological seminary as a comfortable refuge for superannuated ministers, you are quite mistaken. The members of this Faculty, at least, are on the most exposed front and battleground of the age-long struggle for possession of the city of Man-soul. Not only Professor Pauck and Dr. Spinka in church history and Professor McGiffert in theology face these issues—we all face

them, or we have ceased to live in our own day and generation. And we face them gladly. It is good to have the issues stated. We do not believe for a moment that God is going to fade out of human life. This passing and tentative theological retreat called humanism only shows where the roads are closed and summons us in our thinking to find the upward trail which leads to light and God and Christ and human destiny, not as an orphan in the creative process, but as an heir of the universe and authentic witness to its nobler meaning and higher values.

4. *I have suggested that the minister of tomorrow must be a social engineer, knowing social facts and forces; and a physician of the soul, knowing the inner lives and problems of his people; and a scholar, knowing the history and the living issues of religion. What remains? Pre-eminently he must be a prophetic and effective preacher.*

An authentic Protestant church must have great preaching. Its gospel must be incarnate in a man aflame with a divine message. As Dr. S. Parkes Cadman once said: "We Protestants have no lesser things on which to rely when the shekinah upon our altar grows dim—no chanting priests, no flaming candles!" The fourth great discipline, therefore, is preaching power. This is partly a matter of certain skills and technical equipments. The student must know, or learn, the proper and effective use of the English language, and of his own organs of speech. Men who arrive deficient in English and victims of bad or inarticulate vocal habits must be given special tutoring at once until they come up to very exacting standards. Preaching is also a matter of skill in the organization of thought, the use of illustration, and the psychological approach. All these can be taught, and must be taught so well that people shall say at least this: "Graduates of Chicago Seminary do know how to organize their ideas and present them in clear, flowing, correct English with well-modulated and effective voices." Prospective pastors must also know how to conduct public worship, how to organize a church, and how to follow essentially correct ecclesiastical usage. The impartation of these basic skills is the task at which Dr. Davis, Professor Edwards and I labor in the courses on practical theology.

But great preaching is more than technique. It comes from a mind well stored with the world's great literature, an imagination and artistic impulse awakened and stirred by music, drama, and biography. Preaching must have background. It must awaken echoes of the greatest and best things which the poets and seers of all the ages have felt and said. Here comes in the task of Professor Eastman as he deals with drama, biography, and literature; of Mr. Vogt as he teaches art and religion; and of Mr. Cecil Smith, as he opens up the place of music in worship and in the background of emotion.

To come up to the requirements here suggested is no child's play. This is no day for easy-going, dilettante students of theology. Men who are not prepared to meet exacting standards had better seek an easier and less rigorous vocation. Here is to be a school of religion which expects men to work at least as hard as if they were studying law and sees no reason for any less complete and sure mastery of its curriculum than is required in schools of medicine or engineering. Not numbers but standards shall be its concern. Character and ideals, ability and stability, a profound sense of vocation and a heroic, humble courage are what the church needs in the men who are to lead tomorrow.

Deeper than all this lies the truth that really great preaching comes from the depths of great spiritual assurance and profound mysticism. Unless we can deliv-

er men from a rather superficial and barren intellectualism and lead them beside the oceans of mystery and along the mountain ranges of ideal beauty until they feel God possessing their inmost souls, and realize how supreme a thing it is to have committed themselves utterly and without reserve to the highest standards and ideals; unless they have walked in the inner garden not only with the Jesus of history, but also with the eternal Christ of mystic adoration, and have felt the joy of an eternal fellowship with the divine, all our skills will be but sounding brass and clanging cymbal.

Whether or not this high note shall be sounded like a trumpet in the dawn depends upon the Faculty. Herein lies the peculiar splendor and constant crucifixion of being a teacher of theology—that he must be not only a scholar but also, in all modesty and self-humiliation, so far as in him lies, a mystic and a saint. Students cannot learn the ineffable vision by any outward discipline, but they can catch it by a divine contagion as they see shining through the lives of teachers honored and beloved something inexpressibly radiant and lovely which comes direct from God. Members of the Faculty, unless youth takes note of us that we have been with Christ, our teaching is in vain!

These are days which call for great prophetic preaching. No tentative, aesthetic, faintly-perfumed little sermons will do! God knows we shall never move the world to disarm and renounce war in reality and tread the paths of ordered peace except as the church shall rouse the conscience of the world in some great bugle call against all war and violence! Otherwise we are headed for another hell of war. God knows we shall not be rid of alcohol by letting down the bars to commercial greed and legalizing the sale of that which destroys the brains and bodies of mankind. The church is asleep on the liquor question and it is high time to awaken! God knows the industrial order with its all-too-frequent forgetting that human values are supreme, its often ruthless disregard of old age, and its slight concern about unemployment, needs to hear prophetic voices about God's infinite concern for human souls—even the souls of Negroes, Italians, Poles, and Mexicans. Our cities, with their slums and their neglected children growing up into criminals and gangsters, cry aloud for the voice of an advocate and Christlike friend to make this generation pause and consider what it is doing to its children! Men in jails and penitentiaries, already morally sick and then condemned to a prison régime almost fiendishly calculated to push them farther down toward hell, cry out with inarticulate appeal to the Christ who never forgot the prisoner as his followers do today. Races of men made in God's image and filled with the same human needs as all of us, cry out for the removal of cruel injustices and galling discrimination. "The Lord hath spoken, who can but prophesy!" cried Amos of old. "God's world is speaking—calling with myriad voices for justice, love, good will—who can but prophesy!"—we may well say today.

These are days which call for great balance in preaching as well as noble passion. What shall the preacher say to the industrial manager who, personally accepting the ideals of Jesus, still finds himself enmeshed in a social order he cannot greatly change? It is easy to be a demagogue. Denunciation is cheap and flows readily from a fluent tongue. But the minister must be fair before he is fiery, and discriminating and appreciative as well as fearless. Moreover, he who would serve the world adequately must also minister the word of inner peace and divine comfort to the troubled soul, remembering that comfort is no weak or sentimental

word but arises from two Latin words *cum*, "together," and *fortis*, "brave"—being brave because we are together! Only as the preacher can convey this sense of inner reassurance and sublime tranquillity shall he adequately equip men for the mighty tasks of a vast, dynamic age.

And to do it all without fanaticism or crude anti-intellectualism; to know learning and research and tradition and yet escape the paralysis of culture; to be at once a scholar, a mystic, and a flame-encircled prophet of the Lord—here is the man the new day needs as the leader of its spiritual crusade, the minister of tomorrow!

Fathers and brethren, you see how great is the task to which a seminary is called this day. Through the noble generosity of wise and farsighted donors, living both here and in that fairer city of the just, we have been provided with admirable buildings and equipment. Through a most gracious and generous affiliation with this University and its Divinity School we have not only the use of this noble chapel on this memorable occasion but, through constant fellowship and interchange of courses, a rich and rewarding brotherhood of scholarship and high intellectual stimulation. We would be in turn as loyal to this fellowship as any Oxford college to its enfolding university. Through a noble succession of Faculty and Directors and other helpers in administration we have an honorable record of achievement. But now we face the future. Other men have labored and we are entered into their labors. How deeply I feel this, personally, as I clasp Dr. Davis' hand and remember his twenty years of heroic and radiant leadership, and think of Dr. Graham Taylor and Dr. Beckwith and of many others—some no longer here but whom I knew, like Professor Henry Walker and my dear friend Clarence Funk, and yet others whose names I know but whose faces I never saw. It is a great tradition! Pray for us that we may reverence the past in all humility and be worthy of it. Pray for us that we may never be enslaved by it but keep ourselves as free in our days as our fathers sought to be in theirs. Above all pray for us that this Seminary, its Faculty, Directors, business management, students, and alumni, may be bound together as one great fellowship under Jesus Christ, the great head of the church, to meet the issues and serve the needs of a great and critical age in human history in a spirit of comradeship and high adventure.

The Heritage of Seventy-five Years

An Address Delivered at the Seventy-fifth Anniversary Banquet, Tuesday Evening, June 3, 1930

By CHARLES FRANKLIN THWING

IT WAS only four years after the foundation of this seminary that Charles Darwin published his *Origin of Species*. An old world was ending and a new world beginning. Among the human forces and conditions into which our Seminary was born was first and foremost the Northwest Territory. It was the territory forever devoted to "Religion, Morality, and Knowledge." It was, more narrowly and historically, the territory of the great Middle States of our Union. This Seminary of ours was put in the very midst of the northern part of

the state of Illinois. If, at the time of our foundation, Massachusetts was the commonwealth of Garrison, Illinois was the state of Lovejoy. If Massachusetts was the commonwealth of Charles Sumner, Illinois was the state of Abraham Lincoln. That year of 1855 was the year of the struggle in and for Kansas. It was the year of the formation of the Republican party. It was the year, or one of the years, of the preparation for the struggle which was to come to its climax in the firing on Fort Sumter. It was the year, or one of the years, of Lowell's poem, "The Present Crisis." It was above all else the time when these Middle States became conscious of themselves—of their power and of their destiny.

The place as well as the time was significant. Chicago, a city in 1850 of less than thirty thousand people, and in 1860 of hardly more than one hundred thousand, was a city still unrelated to the great human tides and movements. The first railroad to the East had come to Chicago only three years earlier. Thirteen years later the railroad from Chicago had penetrated only to Sioux City in Iowa. (As late as 1868 the beloved Ward and his bride, at Sioux City, took stage for a sixty-five-mile ride up the Missouri Valley and to their future Yankton.)

Both place and time, moreover, were significant in forces and conditions especially related to this school. Twenty-five years before, Beecher and Sturtevant had laid the foundation of Illinois College at Jacksonville, and two years after this event, in 1832, Wabash College in Indiana had been founded. Four years later still, in 1836, Prairie College had been planted at Galesburg, to become known as Knox. Olivet was founded in 1844. Nine years before our foundation, in 1846, a charter had been given to Beloit; and in the same year Iowa College had begun its great work. Ripon, too, had been formally established in 1851, and Wheaton had begun its unique service in 1854. If Harvard College was founded to raise up a learned ministry for the churches when the present ministry should lie in the dust, it was also true that the Yale Band in Illinois and the Iowa Band in its own state founded colleges to prepare men for the service of the church and of the commonwealth. These and other colleges gave their sons to the group of twenty-nine students who formed the first class in the Chicago Theological Seminary. These and other colleges founded subsequently, like Washburn in 1865, like Carleton of 1870, like Drury of 1871, like Yankton of 1881, have continued to offer the best of their earlier and of their later graduates to the Chicago school.

Our school, though the first founded in the West, was the child of yet older seminaries of its special order. In the three hundred years of American history, three types of education of the ministry have prevailed. The first was the collegiate. The earliest colleges (Harvard, William and Mary, and Yale) were clerical training schools. One-half or more of their earlier graduates became ministers. The second type was the personal or apprentice method. The young theologue lived in the home of his elder chief, writing sermons, and studying under his supervision. In New England in the middle of the eighteenth century were no less than ten such home schools. Dwight, Smalley, Burton, Emmons, Spring, Lathrop, and Hooker are historic names. The third method was the professional seminary. It had its origin in Andover in the year 1807.

Under these three diverse methods the immediate and prevailing purpose was to educate men in theology. The chair of theology, like the Abbot chair in Andover, filled in turn by Woods and by Park, embodied the chief teaching.

The instruction in theology given by

this school, in the first decade and the following, has been of a broad type. It has been its good fortune to be free from scholastic classification. It followed, without developing, the teaching of the doctrines which formed what is still called the New England theology. It accepted in general the great teachings of the great Edwards. It continued the interpretation given by two of Edwards' students, Samuel Hopkins and Joseph Bellamy. It kept, too, the fundamental traditions. It presented the great themes of Sin and of the Atonement, of Virtue and of Human Responsibility, of God and the Trinity, of Conversion and of Justification, without giving special heed to the refinements of these doctrines. It had small concern with the Taylor or with the Tyler controversy. Both New Haven and Hartford were equally remote. The Oberlin theology, the perfectionism of Mahan and of Finney, had very small meaning in addition to its historical intimations; yet whatever was true in each of these systems it sought to ingraft into its own teaching. The interpreters of New England theology, known as old divinity men or new divinity men, old Calvinists or moderate Calvinists or consistent Calvinists, or Hopkinsians were suggestive only of theological fires. Emmons, Dwight, Spring, and Griffin were the rallying cries of a vanished past. In general the stream of theological tendency has flowed from Jonathan Edwards and also toward his comprehensive doctrines.

It was not, and it still is not, without meaning that the first schools for the ministry were named theological seminaries. Though the study of the Old Testament in Hebrew, and of the New Testament in Greek, was a part of the course, yet these seminaries were not known as schools of the languages. Though the study of ecclesiastical history was part of the curriculum, yet they were not called schools of church history. Though they were schools for helping men in the technique of writing sermons, they were not known as schools of homiletics. These studies and these knowledges were aids and supplements, but theology was the one comprehensive content and determinative force. The reason of such exclusiveness and inclusiveness is evident. The chief function of the ministry was found in preaching, and the chief content of preaching was theology. Therefore the instruction was largely theological and the schools were called theological seminaries. Chicago Seminary, like other professional schools, clerical, legal, or medical, was sympathetic with the whole condition and environment whether scholastic, personal, or social.

As environment has changed, so also the course of study. As demands for a well-equipped ministry have increased, so also the curriculum has enlarged. The enlargement, as is fitting, was a gradual process. It also, like the biological growth, has been a development. At the present the number of departments of study seem to be as great as were the number of courses in the old curriculum. The presentation, too, found in each department has richest significance. In theology, for instance, we find divisions historical, constructive, apologetic, psychological, philosophical, and comparative. The Seminary has become a theological university. In this constant and later enlargement and enrichment no one department has become more important or significant than the sociological. Not only sympathetic with the whole process of the evolution of the study of society has our school proved to be, but to her was given the headship and leadership in this development in social ethics. To Graham Taylor, privileged to rejoice in the harvest which his seed sowing has brought forth, belongs chief honor for the vision of the need and for the fulfilment. This growth

in the last years of the nineteenth century and the first decades of the twentieth century is an application of Christ's command to love your neighbor as yourself. It is also an enlargement of the essential command to love your neighbor more than you love yourself. This comprehensive history lies like the Kingdom of God, four-square. Four words or phrases for my immediate purpose intimate its meanings: first, rational liberty; second, living adjustment; third, achieving and constant efficiency; fourth, optimistic faith.

The Seminary has given freedom to its teachers. This freedom has sprung from the one taproot of confidence—confidence in the prevailing power of the truth, confidence held by the churches in the school, confidence of directors in the teaching given, confidence of teachers in the wisdom of the co-ordinate and co-working directors. A hundred and more years ago a school of theology was founded on Andover Hill. Founded as a bulwark against so-called heresy, its orthodoxy was defended by well-wrought constitutions and by oaths of allegiance to theological tenets. Profesors were called to instruct in, and to impress, that faith once delivered, or perhaps delivered once for all. They were the appointees of trustees. A board of visitors in turn was created to inspect personalities and teachings. A lack of confidence in each other came to prevail among these threefold bodies. The final result, after almost a century of glorious history, was a heart-breaking epoch in the history of theological instruction. No such lack of confidence was seen in the Chicago school. Each body of government has trusted the other, and the churches have had faith in both and in all. Theological freedom has been the atmosphere of the Chicago Theological Seminary, a freedom quite as free as and more constant than the academic freedom in the American college.

A second element in this history has been its quality of adjustment. The school has fitted itself into history in the making. Indeed, history itself it has made. It has been alive to the needs of the year and of the decade. It has sought to educate men and women unto the ministry of the present age. To this immediate education it has brought the light of eternal truth as the human mind has been enabled that truth to appreciate. In such adjustments the divine truth has been fitted into the duties, rights, and conditions of humanity of the fast-going centuries. It has not sought to open the doors of the future "with the past blood-rusted key." In its immediate appeal to the practical it has not been influenced so fully as have some schools by the dominance of German learning. That influence has indeed touched the linguistic teaching—the value of the higher criticism has not failed of recognition—but the Chicago school has had no such part in the German method as was found in Henry Boynton Smith at Union, or in George Park Fisher at New Haven.

A third side of likeness to the divine kingdom found in our Seminary is its efficiency. Force of mind, of heart, enthusiasm, sacrifice, devotion, all unflagging, have entered into this service.

A fourth, and in a sense the most comprehensive element, is found in the faith of its supporters. This faith has been optimistic. An undying hope and an assured belief in the best of futures have controlled. The realization of the highest faith of one era and epoch has prepared the way for a faith still higher for the ever new future. The years, indeed, seem to be a stairway of faiths achieved, looking unto a vision which leans hard upon the temple of a living God.

Beneath, above, and around this instruction, having these four elements of freedom, of mutual confidence, of effi-

ciency, and of optimistic faith, constituting this school, were *men*. Under the ordaining power of God, men formed this Seminary. Every institution is not only the shadow of a man, it is the radiance of men. What Johnson, its first president, was to King's College (now Columbia), what Witherspoon was to Princeton, what Eleazer Wheelock was to Dartmouth, what William Rainey Harper was to the later Chicago, that was the first faculty of our school, a foundation well laid and well built upon by their followers. I have known not a few of these great ones. Time would fail me to tell of them all. I think of Fisk, a commander whose guidance was of character lofty and lowly, majestic and sympathetic, devoted to truth, loyal to men, a preacher and teacher of preachers. I think of Bartlett, a philosopher and a critic, a professor in the old Western Reserve College, graduating from a chair in this Seminary to the presidency of Dartmouth, learned, alert, scholarly in habit, acute in mind and in speech. I think of Joseph Haven, who taught theology as it ever should be taught, as a branch of philosophy and of ethics. I think of Boardman, learned in the New England theology, whose bearing and strength seen in his very form was symbolic of his confidence in Calvinism as applied to the present age, who influenced a whole generation of preachers unto sound and sane interpretations of divine and human truth. I think of Samuel Ives Curtis, the union of strength and of noble refinements in learning, the scholar of the Old Testament. I think of Scott, the scholar of the Nicene theology, and the historian of the church. They rest from their labors, yet their works do follow them. I think of him also whose presence still abides and enriches—Graham Taylor, the pioneer. I think of Beckwith continuing a noble tradition established by Haven and by Boardman. I think of Davis, the teacher, the author, the president, deservedly called emeritus, whose presence is still to be a benediction and a beneficence. But why continue? Time fails me to tell of E. T. Harper, of Henry Walker, and of their comrades who have wrought well, given a good account of their ministry, victorious champions of the truth, saviors of men.

I could wish the time would not fail me, and it shall not entirely, to tell of the great sons of these teachers who have themselves begotten sons in the gospel.

Who can intimate the worth of the service of no less than three thousand students who have been educated, inspired, and nobly furnished unto the work of the ministry? Who can worthily tell of the foundation of Doshisha laid by Colonel Davis? Who can interpret adequately the influence of this seminary in Robert College through its President Gates? The Japanese Sea and the Bosphorus bear testimony to the far-flung and enduring influence.

The contributions, too, made to theological literature in all these years have been many, diverse, learned, thoughtful, impressive, of wide and lasting power. There lie before me as I write the titles of three score of volumes, the fruit of the teachers of this school. The most numerous of all the volumes belong to a member of the first Faculty, Bartlett, and to the retiring President, the beloved Davis. "Their line has gone out through all the earth, and their words to the end of the world."

As these teachers and as their students have constituted the Seminary, so it has been made strong and valiant by a body of supporters who were among the great ones of the elder time and of the nearer decades. Many members of this audience will recall Philo Carpenter, a leader in the Christian life of this community; Colonel Hammond, who in helping Chicago to become a center of continental railroads,

also helped it to become a reservoir of the greatest human forces for a Christian civilization; Blatchford, the gracious gentleman, the friend of missionary and of preacher, a commander of great forces; Pierson, the steward of a fortune devoted to the upbuilding of college, of school, and of church, an apostle of beneficence; and Victor Lawson, the new founder of this Seminary and of other great institutions, who was also my friend sixty years ago at Phillips Academy, then, as ever, quiet of manner, silent of speech but eloquent with his newspaper, a voice speaking for the higher life of a community which he loved and served, whose generosity is known in his beneficences, whose monument is seen about you. These all died in the faith. They helped to make their faith and our faith real, sincere, valiant, triumphant. They saw the vision from afar.

Into the reality of that vision we are entering. These noble buildings, these rich affiliations, these devotions so manifest, give ample evidence. They knew that without us, their successors and inheritors, their own work could not be made perfect. That perfection we would realize for them and for all. The torch of truth and of devotion which they lighted we carry forward for the hour, and we in turn in loyalty to the faith and to the generations shall transmit that torch to those who are to follow us.

Looking Ahead Seventy-five Years

An Address Delivered at the Seventy-fifth Anniversary Banquet Tuesday Evening, June 3, 1930

By VAUGHAN DABNEY

COMING from bucolic Boston to such an invigorating atmosphere, one is bewildered by the tempo of this birthday party. The Seventy-fifth Anniversary, the Twenty-fifth Triennial Convention, the pageant and commencement exercises, and the installation of the fourth President of the Chicago Theological Seminary, all go marching by with quick step. One has profound sympathy for Bishop Blake, who in a recent address before a conference of Methodist bishops told of a wild ride he had in the high-powered car of a fast-driving friend. He remonstrated only to be told the car was just crawling. "Crawling nothing," retorted the excited churchman, "I can see the milestones flying by two at a time." This school is not crawling. The golden markers of progress are sailing by two and three at a time. And the end is not yet! It is an honor to be here at this high hour in the history of our beloved Seminary. We are deeply grateful to our leaders on the faculty, and particularly to our buoyant, stimulating counselor and comrade whom we can never adequately honor, Dr. Davis. We rejoice that he will share his gifts with us in the years to come.

We are still pioneering. With our superb equipment, forceful faculty, expanding curriculum, and growing student body we shall blaze new trails for the onward march of the churches. And for a leader at this turning point in the history of the Seminary, we have called a prophet, one who sees the "stars above the freight

trains" and looks upon religion both as an "inheritance and an adventure," our fourth President, Dr. Albert W. Palmer. Surely the best is yet to be.

How can a plain, parish parson look ahead seventy-five years and forecast the future of this great institution? About all he can do is to look ahead to next Sunday's sermon. Broadway Tabernacle in New York City has always enjoyed strong lay leadership, yet that church lost exactly a million dollars by selling its property at Thirty-fourth Street a few months too soon. Little wonder then that Dr. Jefferson, seer though he be, declined to anticipate the next thirty years in his thirtieth anniversary sermon, but remarked, "Only young people and quacks predict."

Yet for one to hold his peace for any reason just now would be treason to the adventurous spirit of Chicago Seminary. We have come to the Kingdom for such a time as this. Our mission is unique. In the providence of God we have been raised up to do certain things which few other schools are quite prepared to undertake.

The peculiar mission of our Seminary, determined by the logic of events, is of a twofold nature. By tradition and temper this institution is destined to serve the Congregational churches of sixteen great states of the Middle West. Yet its location and outlook call for a larger conception of its work as an interpreter of religion in the wider areas of national and international life.

Let us consider first the immediate mission of Chicago Theological Seminary in the light of its relation to the free and independent churches of this vast inland empire. Brought into being to meet the needs of Congregationalism, our school has been sustained and nourished by the rich religious life of this area. What seminary in the nation has such an organized constituency at its back?

This great section, with Chicago as its center, is destined to exercise a large influence in shaping the future of the nation and of the world. Life here is plastic and untrammeled, vital and promising. Given such a situation our Seminary is challenged to continue its co-operative relationship with the churches that the power of a free, democratic, and spiritual Christianity may be directed to wise and useful ends.

Why may not the group of experts and students that make this school what it is think of this place as a spiritual experiment station? Just as the state universities through their laboratories minister to the public, so this school through its social and religious investigations may minister to the churches of the Middle West. The remarkable beginning already made along many lines will be pushed forward in numerous ways.

For example, let the school conduct experiments to determine the function of organized Christianity in the days ahead. Professor Elwood has said, "If the church is inefficient, the whole spiritual life of human society must suffer and the destiny of civilization be imperilled."

What is the best type of church for a downtown location in a great city? Here is one institution in a certain large city that is built around a great preacher who through his question-box hour and Sunday-evening forum reaches great numbers of people. The church school is small and the week-day activities are negligible. On the opposite side of the street is a cathedral with an adequate staff of preachers, teachers, psychologists, and social workers who conduct meetings of every sort all during the week.

The rural-church problem will grow more pressing with the years. Here we must "overcome our overlapping." Shall it be through the larger parish plan, or by means of a central meeting place where all may gather to hear a sermon from a noted

preacher over the radio? How may the recreational needs of the open country be cared for? What shall be done to reach foreign groups? When and how should churches unite? Here we may well look to the Seminary for wise counsel and guidance.

Denominational mergers appear on the horizon, and the skyscraper church is at hand. Forms and customs are being modified to meet new conditions, and, unless the church adjusts herself, she may go the way of all flesh. The Seminary may save the life of institutional religion by speaking out on these matters with the voice of authority. By all means let the intimacy of the school with the churches that gave it birth grow from more to more.

The Seminary still remains a training school for Christian leaders. We decline to believe that moral and spiritual leadership has passed or will ever pass from the church to secular institutions. These leaders of tomorrow will be preachers. The power of the pulpit will wax with the years. Think of the popularity of books of sermons and of the millions who listen in over the radio to the voice of the preacher. In the good old days people listened to discourses because ofttimes they had nothing else to do. Now with all the distractions of modern life the man with a message has a hearing.

These preachers of the future will be lean, bold prophets of a just and righteous God with a vision of the new order in their hearts. Like Amos and Isaiah such men will speak with a "thus saith the Lord." In the confusion of changing values we need leaders to speak with authority.

Let these men preach about God. Humanism, noble, sacrificial, and aspiring as it is, can never conquer theism. Mankind must have a spiritual world-ground for its faith, a leader to serve, a flag to follow. The quest for God is one of the most encouraging aspects of our time. The children of earth are restless until they rest in God, until they find, in the words of Dr. Shailer Mathews, a "personality producing" spirit to adore. This God of tomorrow cannot be the Jahweh of the Old Testament who smote the Hittites and Jebusites, nor the petty deity who blandly reposes in our many denominational doll houses. He must be a God of electrons and new planets, world-peace and social justice, sin and salvation. The inscription on the tablet in the Adler Planetarium here on the lake front has meaning for the Seminary, "to emphasize that under the great celestial firmament there is order, interdependence, and unity." Are these personal qualities, and are they attributes of the God and Father of our Lord Jesus Christ? In the future we shall want more theology, not less.

Man needs to be interpreted to himself and to his fellow-man in spiritual terms. He is not "cannon fodder," nor merely a "peripatetic chemical laboratory driven by the sex instinct." He is a spiritual being of infinite capacities. Somehow the leaders of the future will have to give man a new view of himself consonant with the influence of glands and heredity, yet also consistent with the divine element which makes this strange being called man "incurably religious."

It may be that a new type of sermon will emerge to meet the needs of the future. Was it not Sidney Smith who said that the sin against the Holy Ghost was dullness? No prophet of tomorrow can commit that sin many times with impunity. The florid oratory of the past wilts before the microphone. A turn of the dial and the congregation is gone. A man must have something to say and say it in vivid, modern speech. The philosopher who thinks of God as his antiseptic in times of epidemic, or the old sea captain who addresses the Lord as his pilot might give a few hints to the preachers.

We believe in the power of the preacher

and in the ability of this school to send out men who will lead. The pulpit of the old chaplain in the Seamen's Bethel in New Bedford was, according to the author of *Moby Dick*, the prow of a ship. Let the pulpit of tomorrow be a prow!

In this connection one thinks of the place of character education in the church of tomorrow. Jesus was called the master teacher. He taught in such a creative fashion, stirring, not stifling, the minds of men, that he seemed to those who heard him to speak with a new kind of authority. The child of the future will be set in the midst of the churches. Adult education offers its challenge, and has yet to be adequately developed by religious leaders.

One hopes that religious education, which in some circles is either ignored or cheapened, may be dignified and given its rightful place in our denominational life. Few of our churches place the director of religious education on the same level with the minister. We have yet to catch up with the fathers of our Puritan churches who often had both a pastor and a teacher. Such a dual ministry may become the norm of the future. And let the Bible be taught. With no desire to exalt Bibliolatry, the child of the future should be as familiar with the sublime passages from the book of life as he is with the latest song hit. Our Seminary with its strong leadership in this department may well guide the churches of this great Middle West into a still larger appreciation of the value of Christian education.

In the next seventy-five years the field of service open to the trained pastor is certain to assume great proportions. Jesus was the Good Shepherd who knew his sheep by name. The sheep followed his voice. The cure of souls is becoming urgent. The pressure of life, the speed of living, sudden emergencies and maladjustment, folk depletion and mental abnormalities, all cry to heaven for friendly consideration and help. The old concept of salvation has been filled with a richer meaning. The abundant life of faith includes health and happiness and soul power. This area need never be wholly pre-empted by the psychiatrist if the pastor is equipped for this task.

Certainly no busy pastor will have the time, patience, and skill to conduct a clinic and nothing else. However, he may do more than he does by sifting the cases and sending the more needy ones to the specialist. The Protestant confessional, or if a different term is desired the word "conversational" might be coined, will receive added emphasis.

In view of the advent of skyscraper churches and church unity and the rise of the native-led church on the foreign fields, new types of ministerial leadership may yet emerge. The seminary of tomorrow may raise up social engineers and consecrated administrators, yes and leaders from our mission lands who with vision and courage can bring to bear upon the problems of all lands the power of a united Christendom.

If the Seminary has a mission to perform in training these leaders of the future, then the churches have a duty as well. Let us raise up promising young men from our ranks in this great section of the country and send them here for training. Let us widen our horizon by drawing upon the Far West and the East for material. Our school can do no more than the churches permit it to do. The loyalty of the past must be carried into the future by the pastors and officials of our denomination if Chicago Theological Seminary is to fulfil its high destiny as a great school of the prophets.

Urgent as is the primary and immediate mission of this institution to serve its constituency as a spiritual experiment station and a training school for leaders, there is yet a larger vision that comes to us on this

significant occasion. We see a far-flung frontier where the Seminary will realize its larger mission to the nation and to the world. Society is wandering between two worlds, and one is dead. But the other is not powerless to be born. It is coming to birth before our very eyes. Our age shares the pangs of travail. Will this new age be noble? Can the future spiritualize all of life as the past has secularized it? Ultimately the basic problems of the future look to religion for solution, and Christianity looks to the seminary. Set at the heart of a great university and facing the throbbing life of a cosmopolitan city our own school is in an enviable position. There is no limit to the contribution we may yet make at such a time in the history of civilization.

In the next seventy-five years, science and religion will have determined their exact relationship. Professor Whitehead reminds us that the future course of history depends on the decision of this generation with reference to the relations of these two powers. Shall religion truckle to a materialistic and patronizing science? Shall the churches retreat into the realm of the subjective and say that there and there alone can God be found? Shall Christianity and science join hands in a common cause?

To the answering of such questions our Seminary will wish to address itself. Our theologians will be freed from the lesser duties of visiting our local parishes to address some trivial church supper or gathering. They will be given time for thought on the major concerns of religion. It is one thing to have the constituency of the Middle West *at* the back of the Seminary. It is another thing to have this constituency *on* the back of the Seminary.

And our thinkers will be granted freedom of speech. No heresy trials have ever darkened the fair skies of our Seminary life. May this always be so. Whatever new truth may yet break forth, as Pilgrims we are ready to follow it. Chicago Theological Seminary will be a voice sending its message of light and learning to all the hot, friction points of a whirling age. Humanity is on the verge of unprecedented discoveries of truth and such a school as ours will lead the way. Let us, then, viewing the promised land from afar, go up with a shout to possess it.

The future also calls for the creation of the international mind. Chesterton thus depicts the age-old problem of nationalism,

> Oh, how I love humanity
> With love so pure and pringlish,
> And how I hate the horrid French
> Who never will be English!

Great as is the Middle West, the world is greater still. This school exploring the riches of the life of our Lord may yet point the way to a spiritual oneness of human society in Him in whom all things cohere. The concept of patriotism has yet to be filled with a new and richer meaning and we look to our leaders here to speak out in behalf of peace and good will.

Roger Babson contends that "the time is coming when the master minds and laboratories of the nations will be devoted to the development of spiritual power, as they are now devoted to the development of electrical and other forms of physical power." Here at this center of thought and aspiration our Faculty will find new hidings of power from the Infinite. Our mystics will be the ones to generate that divine energy for which a weary world waits.

In two ways may this contribution be made. The first is in the sphere of worship. This company need not be reminded of the growth of the chancel idea in Gothic churches and the enrichment of worship services. The lovely Hilton Chapel is a sign and token of the contribution this Seminary will make in the sphere of common worship. It may be that a new ritual will have to be developed with symbols of

the new age enshrined therein where the hopes and fears and achievements of the toiler, the mother, the student, the scientist, and the farmer will find expression.

Private prayer is the second method of generating spiritual power wherewith to overcome the pressure of that materialism which Siegfried in his *America Comes of Age* asserts is threatening to overcome American life, carrying before it Protestant, Catholic, and Jew. The knowledge of God through Jesus Christ is the dynamic for which men long, and our school will not be found wanting here. A technique for experiencing the unseen will be a most valuable contribution from this school to the life of all mankind.

This Seminary will not fail to heed the call of the new frontier. For one thing there is the spur of our environment that bids us strive and hold cheap the strain. Here we are placed at the heart of a university where some of the best brains on the planet are dedicated to the pursuit of knowledge in the interests of the common weal. And then there is the roar of a mighty, sprawling, ugly, lustful, needy, striving, aspiring, and progressive city. The stockyards and steel mills as well as the university challenge us with reality.

Furthermore, we have a genius that has matched us for this hour. Chicago Seminary is the lord of its event. The adventurous spirit has ever surged in the breasts of our founders, directors, and leaders. This school was founded by faith. It came into being through spiritual vision and every step has been an upward one. At the Twenth-fifth Anniversary the Board of Directors asked, "What next?" Professor Curtiss asked what next and when the new theories of the literary origin of the Old Testament were established he accepted them, told his students so, and wrote a new course of lectures. Graham Taylor with prophetic insight saw the social mission of Christianity and explored new trails for all to follow. But why go on? Time would fail one to tell of these heroes of the past who stopped the mouths of lions of difficulty and wrought righteousness and progress. What better slogan for the future can we adopt than the words of our new President, taken from his essay in *Whither Christianity?*—"A recovery of the authoritative note based on something deeper than tradition, the call to moral and religious standards and ideals buttressed by the observable facts of the universe and proclaimed with passion and conviction is surely one of the great adventurous tasks before the religious teacher of our age."

We break new seas today,
Our eager keels quest unaccustomed waters,
And from the vast uncharted waste in front,
The mystic circles leap
To greet our prows with mightiest possibilities;
Bringing us—what? Treasure Isles and Kingdoms
to be won,
And Undiscovered Countries and New Kin.

But only Providence can guarantee progress. The God of the fathers will lead us on. The same Eternal One who animated those heroic founders seventy-five years ago and guided the steps of the school to this place and opened the hearts of benefactors to make possible this spacious home will not forsake us. To Him we commit this Seminary.

When Professor Haven of our school was shown the site of the Syrian Protestant College in Beirut, Syria, facing the great sea, he was so moved by the vast possibilities that he turned to President Bliss and said, "I must pray." Set here on the shore of a great university, facing the infinite sea of human need, what more can one say than, "Let us pray." To Him we bring our school, past, present and future, and look with faith not only to the next seventy-five years but to that endless life where one encircling Providence holds all forever more.

"Let It Begin with Us"

By Carl S. Patton

A sermon preached in the University of Chicago Chapel, August 10, 1930

IN PROFESSOR CHARLES COOLEY'S volume, *Life and the Student*, is a sentence that has stuck in my mind like a biblical text ever since I first read it several years ago. Professor Cooley quotes the words of a French author, "It is more shameful to *distrust* our friends than to be *deceived* by them." He then asks, "*May we not apply this to God?*" He quotes the words of Job, "Though He slay me, yet will I trust Him," and then he says (and this is what stuck with me), "To impute magnanimity where there is none would be no ignoble error, and indeed if it has not appeared elsewhere in the universe, let it begin with us."

Let me put it in my own words. I think my friends are real friends. I believe they like me and wish me well. They would be glad to do what they can to help me. This is the only attitude I can take toward them. I have no temptation to take any other. To be suspicious of them, on my guard against them, afraid they are not what they seem; to be looking for some indication that they do not like me or do not wish me well would be a mean and contemptible attitude on my part. If I wish to live comfortably in the world and to amount to anything, it is an *impossible* attitude. It would change my confidence into cynicism, poison the springs of my conduct, make generosity impossible for me, smother the fire of my heart with a wet blanket of fear and suspicion, paralyze my action, and render me uncertain and ineffective. But I do not do so upon calculation, and because I know that the opposite attitude would be fatal to me. I take it because it is the natural and the noble attitude. It is the only attitude a generous man can take. If I should prove occasionally to be mistaken, the attitude of confidence will still have been the only noble and generous one to take. The opposite attitude, even if it should occasionally be justified, would be essentially mean, small, and contemptible. If there has been, so far, no generosity, no unadulterated friendliness, no incorruptible steadfastness among human beings anywhere, let these at least begin with me. They may spread from me to others. But if they do not at least it can no longer be said that there is no pure and unadulterated goodness in the world; for it will have begun with me. Meanwhile, it is the only attitude for me to take.

I was much interested in Mr. Cooley's suggestion that we might apply the same principle to God. The universe is a huge and complicated affair. It grinds on often as if it were unconscious that we are here. It runs over us if we get in its way. It is easy to feel that it is unfriendly, or at least indifferent. But instead of that, we believe that at the heart of it there is a Spirit that seeks not its own good but ours, a care that watches over us, a will that desires our progress and our happiness. This is the only noble thing for us to believe. To feel the opposite way about it would be but to add to whatever meanness is already in it. The only noble and generous thing for me to do is to assume that there is at the heart of it the same thing that is highest and best in me. If I do this, it can no longer be said that there is nothing divine in the universe, for

something divine will at least have begun with me.

We have no option here. If we desire to be large-hearted, generous, friendly, compassionate, the first step in that generosity and large-heartedness is the assumption that the same magnanimity which we ourselves desire to have is there in the universe outside us.

Perhaps this is clear enough. But let me make it more so if I can. If I say to you, "I am a noble, magnanimous man. But I do not trust you, nor anybody. I believe the whole world is out to knife me. Nobody loves me. Everybody is out for his own. Nobody cares whether I go up or down. I put no confidence in anyone," I have denied my own statement about myself, and proved that I am *not* generous and large-hearted but quite the reverse. Applying this to a larger circle than that which is close about me, if I say, "I am a noble, generous spirit," but I do not trust the power that works through nature and in mankind. I believe it is out to do me harm, or at least that it does not care what becomes of me and will not help me. I think it is blind, cold, heartless, indifferent," then also I have denied what I have said about myself, and proved it to be false. No noble-hearted man can think ill of his fellows—for in so doing his own noble-heartedness disappears. And no noble-hearted man who rises to the contemplation of the universe at large can impute meanness or cruelty or indifference or emptiness to it, for in so doing he discloses the littleness and meanness of his own soul. Let it begin with us. But the beginning of it with us is the assumption of it outside and beyond us. . . . . And so we come to the belief in God, loving, just, and true, as we ourselves desire to be.

All this seems to me to come close to what in religion we call "faith," if indeed it is not the same thing. Nobody can prove God to you, on the blackboard or by the syllogism. Nobody doubts that there is some power or force back of and within all things, something to which all other things are related, something that explains them, some all-embracing whole of which they are parts. What sort of power it is, every man must make up his own mind. But the noble-minded man will think that it is what it ought to be, that it is not blind or unconscious or anything less than he himself is, nor cruel nor careless nor capricious, nor anything that he would despise to be, but such as he himself desires to be. But all this must begin with him. And that is what I understand religious faith to be.

I have perhaps dwelt longer on this point than was necessary or than I intended; for I am greatly impressed also with the application of this exhortation, "Let it begin with us," to the practical affairs of life.

I begin with simple matters near at home.

We fear that we have offended someone. A coolness has sprung up in some place where things were once warm and cozy. In a careless moment we have spoken some word which we regret. What shall we do about it? Let it go? Let it drag along through weeks or months, and wear itself miserably out, or develop into hatred or contempt? Shall we say, "Let him come to me. Let it begin with him"? But he is probably saying the same. How then will it ever begin? Let it begin with us. It is the only way to be sure that it will ever begin.

Or you are caught in a social whirl that you do not really like, and that does not further the ends you have at heart. You are doing a lot of things you do not care about. You are living beyond your means, to keep up with someone else. You get among people who drink, or who do something else you don't approve of. You come through the custom-house where every-

body conceals a lot of things he has bought abroad. You have your own idea about all these things. But if you wait until it begins with someone else, and works around the circle to you, you'll be broken in purse or in character before you do anything. Let it begin with you.

Or you desire to be respected and appreciated by the people with whom you work: the office force that is under you or of whom you are one, the men who work in the shop with you, the congregation to which you preach, the folks with whom you sing in the chorus. You say, "They don't seem to care for me. Why don't they treat me as if I amounted to something?" There is only one way to get what you want, so far as I know; let it begin with you. Nobody has ever disputed the propriety of the Golden Rule. The only dispute has been as to who shall begin it. Let it begin with you.

Simple as this is, it goes deep to the roots of conduct and happiness. There are other attitudes toward life, but among people who intend to be decent there are these two. There is the waiting attitude—the offish, defensive position. Though many people take it, it can be guaranteed in advance to get you nowhere. The "I'm ready-when-you-are-ready," the "Let-it-begin-with-him" attitude—and we are all tempted to take it now and then; but life will go hard with you if you do, and harder the longer you do it. When you get through with that, when you see not merely that it will not work, but that it is a mean attitude, when you cut loose from it and say, "Let it begin with me," you are on the high road to happiness and success. Life is a battle. If you say, "Let it begin with him," you are on the defensive from the start, and you are lucky if you are not soon on the run. Life is a race; if you say, "Let it begin with someone else," then someone else is ahead of you from the go. It is a feast; if you sit down to it and say, "Let it begin with it," you'll never taste it. Call it what you will, if you say, "It's not my turn, it's up to someone else," you are beaten at it always. There are exceptions, no doubt; and you will know when to make them. But if your habitual attitude is "Let it begin with me," you are out to win.

So much for the simpler and more personal affairs of life. But the same thing is just as true of bigger and more impersonal ones.

We are always talking church unity. I do not mean the amalgamation of denominations, but the practical unification of religious forces in a given place. In one town which I used to know, there were, for example, a thousand people; and there were one Catholic and six Protestant churches. These six churches were little, insignificant affairs, with run-down buildings. They combed the country for preachers who could live on $800 a year, and they divided the spiritual forces of the community among six different camps. There was clearly no way out except for someone to quit. But everybody said, "Let it begin with him." The Methodists couldn't quit because they had the biggest congregation. The Baptists couldn't because somebody had left a fund to keep them going. The Congregationalists couldn't because they had the only progressive establishment in town. The Presbyterians couldn't because they alone preached the pure gospel. Church union will never come by any spectacular move like the conferences at Lausanne. It will never be made out as a program, and imposed from above upon those below. It will only come, and it is already so coming, as one church and another, in an overchurched community or on the mission field, says boldly, "Let it begin with us."

So it is with things still larger. The peace of the world cannot be secured without some sacrifice. Some nations must

give up part of their bigness, cut down on their pretensions, pull in their elbows. What halts the thing is that the nations are afraid each of the rest. Not afraid generally of being actually attacked or destroyed, but afraid that some other nation will get part of their trade or their territory, or rob them of some of their prestige, or get ahead of them in preparations for the noble art of killing folks. It seems to me that if Great Britain could say to herself right now with reference to India, "Let it begin with me"; if the governments that insist upon extra-territorial rights in China could say to themselves while there is yet time, "Let it begin with us"; if the nations that watch other nations staggering under debts which they cannot pay and which will have ultimately to be written off could say, "Let it begin with us"; if all the nations that understand—and there is no nation any longer that does not understand—that the burden of ships and armaments and national defenses will have to be lightened somehow or it will sink the whole world could say, "Let it begin with us"—then would come to pass the saying that is written, "The nations that sit in darkness have seen a great light." And if, in all these things that pertain to the peace and progress of the world, there is one nation that could be expected to say without waiting any longer, "Let it begin with us," that nation is the United States. America is great, not through any superior greatness of her leaders, but because she occupies a whole new continent, free from the crowding and the overpopulation of the Old World. She is rich, not because she is more industrious or because her business men are abler, but because she has the resources. She is free from the inherited conflicts and hatreds that tie the hands of nine-tenths of the nations of the earth, not through the farsightedness of her statesmen, but because she has come along when she has, and lives where she does. I make no pretension to being a statesman, I do not presume to say what immediate steps are either necessary or possible, but I do know perfectly well that there is absolutely no way out of this mess, and that no steps will ever be taken that will not lead round and round in the same old circle, until some nation says, in a far clearer tone and louder voice than any nation has yet used, "*Let it begin with me.*" And I cannot for the life of me see what nation is marked out to do this except America. If we can't say it, nobody can. And if nobody says it, it will never begin.

And so, I say—and I hope there is a growing number who say with me—in whatever matter we can put the world ahead, "Let it begin with us."

I have argued these things out on their merits and on general principles. But is there anyone at all acquainted with the Christian religion who does not see that all this is of the very essence and genius of it? Fundamental in that religion is the conviction that God did not wait for us, but that he loved us before we loved him, and that he came to us, in all times and places seeking us and finding us and bringing us home, however and whenever he could. Fundamental in the life of Jesus, and marking him off forever from the rabbis who spoke the same language and believed in the same God, was the way in which he never waited, always took the first step, went every day out to seek and to save the lost, bound people to him and carried them up into the presence of God, not in response to any request of theirs, but always on his own blessed and beautiful initiative. How can we help being ashamed if we do any less ourselves? Let it begin, O God, with us.

PROFESSOR FRANK GIBSON WARD, A.M., PH.D., D.D.

1869–1930

Frank Gibson Ward

By Ozora S. Davis

FORTY-EIGHT years ago in St. Johnsbury, Vermont, our paths first crossed in the Academy where we studied together for three years, graduating in 1885. Frank was among the youngest members of the class, more than three years my junior. He was the son of a Congregational minister, Rev. Earl J. Ward, and was born in Grafton, Vermont, November 9, 1869. He was a handsome boy, with glorious eyes, a fair complexion, pink cheeks, quick movements, and a gracious voice. Always he was the Christian gentleman, alert and friendly, and inevitably dwelling somewhat apart from us of the rougher group, not because he thought himself "superior," but by virtue of that inevitable separation which gentleness and goodness possess. He was in the thick of things, however. In the debating society he was ready and resourceful. There was an association of boys called the "Rookers," living dangerously near the ban of the faculty, and existing principally for the initiation of new candidates, for whom fresh and increasing terrors were designed as each new member sought revenge upon the innocent for that which he had suffered. Frank came in early; I helped initiate him; he gave a good account of himself. We graduated on a glorious June day and our first happy period of fellowship was ended. What a sincere, manly, Christian fellow he was!

Frank chose the University of Vermont for his college work and I went to Dartmouth. We exchanged letters occasionally as we completed our courses of study. Each served a term of apprenticeship before beginning seminary work. He went into business with one of the most successful commercial leaders in Vermont; I paid up my college debts while teaching school.

In choosing his seminary, Frank followed the counsel of his father, who advised him to prepare for the ministry in the Middle West and to study in the Seminary of the West. How many times he has told this story to students, describing the future of the great "Valley of Opportunity," and saying, "Where your treasure is, there will your heart be also." Thus the son of New England crossed the Hudson and cast his lot with enthusiasm into the expanding life of the Mississippi Valley. He came to the old Seminary on the West Side and was a student there during one of its most significant financial campaigns, in which he bore a part. We graduated in the same year, 1894, he at Chicago and I at Hartford. Each was appointed to a fellowship for study in Europe, and our paths crossed next in German universities.

Frank worked steadily at Halle; I was more of a wanderer, being a semester each at Berlin and Jena and a year at Leipzig. We visited each other in the Old World cities. I was his guest at Halle; he came to me at Jena. Vivid as yesterday's events is the memory of a golden afternoon on a meadow by the river near Jena. We had bought a bag of delicious cherries, and we lay on the grass talking about every kind of subject while we snapped the pits of the cherries into the unrippled surface of the water like two schoolboys. I have forgotten just what important matters we finally settled that afternoon; weighty ones, no doubt. The wholly significant factors in the day, however, were that I had Frank beside me and we had the cherries between us. The decision of the grave questions is probably still waiting for the pronouncement of student omniscience.

Frank received his Ph.D. at Halle in 1898; I had passed my examinations at Leipzig in the summer of 1896.

So in due course we came home, to be ordained, to serve Congregational churches, and hardly to see each other again until 1909. Frank went to the place of his choice and was minister in Emporia, Kansas, and Lansing, Michigan. I remained within the safe boundaries of New England. Thus the years passed.

Then, in 1909, I came to the Seminary. Within a fortnight Professor Hugh M. Scott met death by accident and soon two other members of the faculty broke in health. If the Seminary was to be adequately supported—there had been an annual deficit for years—it must be brought into closer relations with the churches and its appeal placed before individuals. The ideal of the founders was perfectly defined: the Seminary belonged to the churches; they were to maintain it and it was to serve them. This fact became dim in the consciousness of both parties after the successful financial campaign of 1893. No graduate of the Seminary understood this ideal better or believed it more thoroughly than Frank Ward, for he had been indoctrinated by Fisk and Curtiss and Scott. Therefore, in seeking for leadership at this particular time and for this especial purpose we turned to him and he came in 1910 from Lansing to spend his prime in the service of his Alma Mater.

To trace the record of these gracious and useful years is not my purpose now; I am writing these sentences in quite another mood. I am so proud and happy in the memory of himself and his work; so unspeakably lonely and chastened in my sense of his physical absence! What a friend he was to the students! The stranger was welcomed, the discouraged were heartened, the sick were visited. The symbol of Frank's whole life appears to me in his Packard car. It was a fine car and he was an experienced and careful driver. The car belonged to Frank and Jessie and they enjoyed it in full measure; but the car was for the Seminary also—"the Seminary bus." How many times it bore the guest and the new student to the Seminary; how many trips it made to the hospitals; how often it carried a group to a church where counsel and help were needed! That car will always represent to me the devotion of Frank Ward to the Seminary in all its needs.

After the bequest of Victor F. Lawson was received and plans could be made for the Seminary's increased equipment, Frank became more than ever concerned for the realization of the pristine ideal of the institution. In hour after hour spent in planning for buildings and Faculty and program, he would say, "Ozora, we must never let the Seminary get away from the actual needs of the churches and our service to them." He did not need to argue the point, for I have been loyal to it from the beginning; but I needed him, as did directors and Faculty, to keep us true to the central principle which makes Chicago Seminary unique in its ideal and guarantees our future.

I may write only a concluding paragraph although thought and emotion press for utterance. Eighteen months ago he left my room in Billings Hospital with a smile and words of encouragement; the next day he paced his office floor while the surgeons explored my pain-wracked body. Day after day he took me to my appointments at the Hospital as a measure of strength came back. After that, whenever it was possible, we met in a new way. In our offices, after the telephone was silenced, Frank and I talked—not about business and problems, but about God and the Christian life and immortality. We dwelt deep together. Thus, at length, after almost half a century of human fellowship, we found ourselves together in an

intimacy which no words of mine can reveal. He seemed assured of many years of life. The richness and radiance of those golden hours I cannot report. They are priceless to me. No one ever knew Frank Ward until he went to the quiet place with him as I did during these recent months. My last letter from him was a suggestion, now a command, that I attempt to commit to writing for us both some of our common conclusions in these glorious hours.

On his last day at the Seminary, before my lecture at eleven o'clock, we were once again together. I did my honest best to do for him what he had done for me in a similar hour. With a strong handclasp and a fearless look at life we parted. And now he knows the truth for which we strove together!

Our Dean—A Student View

By C. FRANKLIN PARKER

DR. WARD was the understanding and sympathetic counselor of every student who has come under his influence during his twenty years as dean. All of us have known him in this capacity; we knew him better in this relationship than as professor. His was the willing, encouraging, sharing, and helping attitude as he worked with us and for us. His highest desire was to serve the best interests of the students, feeling that the Seminary's success or failure was to be finally determined by her graduates.

My own acquaintance and relationship with him began some six years ago—four years before I finally matriculated in the Seminary—and continued until the very day that he left us to go to the operating table, never to return. We admired him and respected him in a very peculiar way, not as an academic administrator only, but as a devoted friend and "father."

"The Dean" had a personal interest in every student in the Seminary. He had also a way of sensing our difficulties and needs, and by a friendly question or a knowing remark he would break down all the barriers until we talked with him and confided in him our problems and worries as well as our desires and ambitions. He was always willing to advise and assist us in any worth-while endeavor. Too, it was his desire that each student prepare to do the task for which he was best equipped, and thus he tried to interest us in those fields. For example, he aroused in me the interest in religious journalism as a new goal to attain. On the day he left us, he scanned some manuscripts and asked that he might have them as soon as he had recuperated sufficiently to give his energy in aiding me in the final copy. It was this magnanimous personal interest which has so endeared him to us.

Dean Ward will continue to be an influence and his memory a cherished possession so long as there shall remain one of us students who knew him and whom he knew during those years that he was "our Dean." He has given his very life and soul to this student body, "his children."

"Back to Paul"[1]

By G. A. Johnston Ross

THERE is a situation in the religious world today which I can best describe to you by reading a paragraph from a religious paper in England: "The Reverend William Paxton"—I do not know who he is, but he must be someone of importance—"delivering the first of a series of lectures on comparative religion, at the Great George-Street Forum, Liverpool, said the future of organized religion would depend upon the increasing emphasis on the Person of Christ and the decreasing influence of the soteriology of Paul. If Christ were really lifted up, instead of being argued about, He would fulfill His promise to draw all men unto Himself."

Now, I am sure that every one of us here would cordially support one-half of Mr. William Paxton's proposition. We desire in every way to see the Person of our Lord exalted. We would like to find the emphasis coming back to His Person, and are not interested in hearing Him merely argued about.

But with regard to the other half of the proposition, I am not so sure: the alleged deleterious influence of St. Paul. "If Christ were really lifted up, instead of being argued about, He would fulfill His promise to draw all men unto Himself." The statement as it stands plainly means that Paul was an arguer about Christ rather than a preacher of Him; and that Paul's soteriology, his theory of salvation, tends to hide the charming figure of our Lord Jesus Christ rather than to exalt Him.

There is no sort of doubt that within the last thirty-five or forty years there has been such an attitude as this widespread in the Church. This point of view involves the setting aside of the writings of Paul, and also the Fourth Gospel (except as an interpretation) in favor of what is regarded as the original tradition preserved in the Synoptic Gospels. But I feel confident that in hastening past Paul even to the Synoptic Gospels, people are missing rich treasures; and I would fain call "Halt!" that they may look back and see what they are missing.

There is a tragic background to all the thought of the Pauline epistles, and the tragedy has two sides to it: sin and death. We have a rising generation today in which sin has been regarded merely as the inevitable expression of our animal nature; and death, regarded from this animal point of view, becomes "a negligible biological incident." Young people are quite willing to ignore the more serious considerations—they are quite glad to hear the "psychological" account of sin. You may get a blither generation by accepting such religion; but what will the end be? Is a religious view safe whose "precipitate" is declaratory rather than redemptive?

I am frankly *afraid* of this rising generation: I am afraid lest tragedy return to the world and find them unready for it; lest they be too surprised when sin and death stalk over the world. I am afraid of a generation which knows the teachings of Jesus, and knows the charm of them perfectly, but knows nothing of the suffering, sin and death which lie in all complete human experience.

Because of these misgivings, I suggest that it may be advisable to go back to

[1] Stenographic notes (reprinted by permission from *The Christian Advocate*—California Edition) of a lecture on the E. T. Earl Foundation, delivered at the First Congregational Church in Berkeley, California, on February 5, and repeated in Graham Taylor Hall on April 10, 1930.

Paul. Now, of course I do not mean to go back to the infallibility of Paul. That abominable doctrine has done an immense amount of harm. I do not advocate going back to believing his doctrines of marriage, to accepting his rabbinical exegesis, his ideas of the Second Coming, his theory—or theories, for it is questionable whether from his writings we can work out a consistent theory—of the source or origin of evil.

But there are certain questions regarding the man and his message—I do not say in the minds of the young gentlemen here, but in those of the old gentlemen!—as to the extent of his actual influence in historic Christian thought. He has never been cordially welcome in Christian Churches for any length of time. Tradition has it that he was put to death outside the walls of Rome; and generally he has been left outside the walls—especially of Rome! When he has been brought in, revival of religious power has followed. So it may be that there are considerations of worth sufficient to justify an examination of the man and his message.

I. THE MAN

First of all, about the man himself: It is said by competent persons that we know the man Paul better than we know any other human person in antiquity, possibly with the exception of Cicero, whose letters also are autobiographical.

The man Paul, as we meet him outside the Acts, is not primarily a theologian. Primarily, he is a man throwing *himself* into his letters. Now, what kind of man was he?

He was strictly a contemporary of Jesus. I have read till I am sick of it that he was never in the presence of Jesus. But it seems to me at least possible that he may have been a spectator at the crucifixion. Let me submit to anyone here interested in psychology the consideration advanced by C. A. Scott, suggesting that he may have seen that ghastly incident. This is the consideration: St. Paul turns all his interpretations of Jesus practically on the cross, and yet he never mentions the sufferings of Christ, never describes them. And in the epistle to the Romans, which provides a summation of his teaching, I think I am right when I say that he does not refer directly to the cross at all. Was that because he had *seen* the crucifixion?

If you go into a Latin Church and contrast the gruesome representations of the Christ on the cross with the reticence of St. Paul at this point, the force of this will be brought home to you. It may be that he saw the suffering of Jesus when he did not understand it; and, never forgetting it, could not afterwards bring himself to describe it.

Paul was strictly a contemporary of Jesus, but of a very different upbringing. He belonged to a city which occupied a place something like that of Honolulu today. When Paul was born in Tarsus, that city was the Eastern outpost of the Western world, and the Western outpost of the Semitic world, as Honolulu is the Eastern outpost of the Buddhist world, and the Western outpost of the Christian world.

St. Paul was born where three forces had their confluence. He was a Hebrew of the Hebrews, growing up in the world of Hellenism, a citizen of Rome. These things make the impression on me that this man was providentially placed and trained to be an interpreter of Jesus: not to the Orient, but to the West. He was at the very Western outpost of the Semitic peoples.

He saw the mysteries of Greek culture and symbolism, and also the cruel manifestations of Oriental civilization. His father was a Roman gentleman. He was sent up to Jerusalem, presumably at his Bar-Mitzvah, to be trained by Gamaliel

and others. Here is a middle-man, dealing familiarly in the things of three worlds.

What sort of man was he? What I am concerned to do is to deny, if I can, what has been called "the first lie" in every Pauline study: that is, that Paul was an armchair theologian, weaving out schemes. Paul was not a man of meditation, first, but a man of action.

1. As an expression of physical energy and endurance his career is astounding. Deissmann says: "On my journeys in Anatolia in 1906 and 1909 I had the great happiness and privilege of going over almost all the routes traversed by St. Paul. One of the most lasting impressions derived from these journeys—which were made mostly by modern means of locomotion—was my unspeakable amazement at the purely physical accomplishments of Paul, the traveler."

He was a man of restless activity, yet tempered by practical caution; anxious to get things done, yet not feverish. He could remain stationary when necessary. For example, coming to the town of Ephesus, and seeing the significance of that town and its potentialities for the Christian faith, he subletted a room belonging to a philosopher called Tyrannus. Here daily from eleven to four, in the heat of the day, he sat down to lecture. He must have supported himself by working as a tent-maker in the early morning and in the evening. This continued for more than two years.

Now, while Paul did that he was settling down to the creation of a theological seminary, and some thirty years later you find what the consequence of that creation was. At about this time there was in the Church in Ephesus an old man named John—whether or not he was the beloved disciple is not yet certainly known—who was the writer of the fourth Gospel. We know from the last two chapters that his students re-worked the material. And this Fourth Gospel, with its peculiar point of view, we can trace to the influence of the work of St. Paul, who settled down there in Ephesus for two years.

He did the same thing at Corinth, but not for so long. This combination of wise stationariness with vivacious activity removes him at once from the ranks of the volatile or superficial or dreamy men.

2. May I leave in your minds the picture of a man of tumultuous emotions? He was sensitive to the last degree, with his passions easily aroused, easily offended, jealous like a coy girl. We owe a great debt to the fact that he was like that: because that means that we have, in the New Testament, Christianity mediated through two lenses: one is transparent, translucent—the sinlessness of Jesus; the other is the muddy lens, disturbed and distorted, of the sin-tossed, tempest-tossed, passion-tossed Paul.

I believe that the man—or the woman—who wrote the epistle to the Hebrews was right in insisting that we need a high priest who is holy, undefiled, sinless and *separate:* for I need more than sympathy—I need control. On the one hand, then, we have the sinlessness of Jesus, and on the other hand we have the sinfulness of Paul. I am so glad that there are these two sides of the thing in the New Testament.

Especially do we owe this debt to him: that sometimes under the stress of these emotions he explodes in a particular direction, and we get viewpoints about Christianity which he lets go almost without knowing that he has done so. Notice how in the second epistle to the Corinthians he talks about other fellows who came along and tried to improve on his gospel, and he said, "I don't suppose you will listen to me: you listen to these other chaps who preach to you, and give you a gospel which I do not know anything about." (II Cor-

inthians 11:4.) Never mind the pout on the face of this very human and very fallible man; but notice: while he is in this mood it slips out of him that there are three highlights of Christianity—Jesus, the spirit (not the Holy Spirit), and the Gospel, the interpretation of life. Take that for a sermon next Sunday! Paul did not intend that as a formal statement of any sort: it just came out.

Now, this turbulence of St. Paul expresses itself in a most turbulent style. Sabatier describes it thus:

> The style does not sustain the thought: it is the thought that gives force and beauty to the style. Thought presses on—overcharged, breathless, hurried—dragging the words after it. It is a veritable torrent which channels its own deep bed, and rushes onward, overthrowing all barriers in its way. Unfinished phrases, daring omissions, parentheses which leave us out of sight and out of breath, rabbinical subtleties, audacious paradoxes, vehement apostrophes pour on like surging billows. Mere words in their ordinary meaning are insufficient to sustain this overwhelming plenitude of thought and feeling. In a single proposition or in a couple of words strung together Paul has lodged a whole world of ideas.

Now, when you add to that the fact that Paul was a man of a single-track mind, in the sense that what he saw he saw so intensively that he was, while seeing that thing, oblivious to all that from another side might modify his view—I ask you whether you do not get in your mind something *diametrically the opposite of the quiet theologian or metaphysician?* It is Paul's religion, not his theology, that matters.

3. Thirdly, Paul is a man of intense moral earnestness and moral sanity. After all, when we want a guiding spirit we keep our eyes open to see whether the man in question is morally earnest, because if he is not sincere we would have nothing to do with him, no matter how brilliant he may be.

Paul knew himself to be always scrupulously honest. The word he uses is *eilikrines*. You will never catch him confessing insincerity. As a matter of fact, what he does say is this: "My proud boast is the testimony of my conscience that holiness and godly sincerity, not worldly cunning but the grace of God, have marked my conduct in the outside world, and in particular my relations with you. . . . . I live for God as the fragrance of Christ . . . . . Who is qualified for this career?" (This is Moffatt's rendering of, "And who is sufficient for these things?" We have had many sermons on that text—"Who is sufficient for these things?" We commonly answer, "No one is." But listen to Paul): "Who is qualified for this career? I am, for I am not like most, adulterating the word of God; like a man of sincerity, like a man of God, I speak the word in Christ before the very presence of God."

That man would never have written in a hymn, "False and full of sin I am." *Vile* "and full of sin," perhaps—but not *false*.

This stern righteousness and severity with himself give peculiar beauty to the solicitude which Paul expresses for others. I wonder if you have ever thoughtfully read the first epistle to the Thessalonians, the document where Jesus Christ first steps on the pages of literature and history. Looking through that epistle, you will find that a new emotion has come into the world, a new solicitude, which Bushnell calls half-deific. Paul exhausts every metaphor of domestic life—father, mother, brother, child, sweetheart—in order to express his emotions towards these people: and "these" are the loafers on the docks at Salonika! It is nearly impossible to realize that this lover of men's souls steps on the stage of history with blood on his hands.

Now, this emotion is not mere liking for people, but a passion for righteousness to dominate their lives. He is always a man of intense moral earnestness. I wonder whether this idea would help me in

getting out what I want to say: It seems to me that the ethical dominates even his theory of the resurrection. Did you ever go over your Bible and mark the word "resurrection," to find the use Paul made of the resurrection of Jesus Christ?

The resurrection appears five times in the epistle to the Romans, and every time in relation to a moral problem. It is astonishing in what ethical connections the resurrection appears in Romans. For example, take "Christ died to this end, and rose, and revived, that he might be Lord both of the dead and living." That may sound like theology, but the context indicates that this is a moral discussion. The Resurrection binds life here and life beyond in one: life here and life beyond are one moral *continuum*. We have Christ yonder to judge and compensate.

The first mention of the Resurrection in Romans suggests that it was due to the Lord's character—"declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Always it is the character—that is the Jew in Paul coming up. This man views the resurrection as a means to an end—and the end is always righteous living.

This man knows religion, and knows what religion is for; and as for his moral faith, my old teacher, Sir William Ramsay, in dealing with this whole question, said, "Paul never seriously erred in dealing with a moral problem." In Paul we are in the presence of a man of extraordinary moral sanity; and if you will try to remember that he was not trying to think for the generations following, but for his own generation, you will find that there is no serious moral blunder—I will not go further—in the whole series of the writings of St. Paul; and that there is no conflict in the ethics of Paul and Jesus.

Have you ever tried to read the part of the first epistle to the Corinthians, in which he tells how to go about the purchase of idol meats? Or have you ever studied the passages in which he discusses spiritual gifts? In every case the moral sanity of the man is plain to an unbiassed reader.

4. Paul appears, moreover, as a man of unique devotion to Christ. I do not know what *en Christo* means—and neither do you—but we can get a little of the meaning of the *doulos Christou*—the slave of Jesus Christ. The deepest note in the New Testament is not discipleship; it ought to be, if Christianity were the teachings of Jesus. But the deep note isn't discipleship—it is debtorship. Paul knew what he had gotten from Jesus Christ. It was nothing sentimental. He had gotten redemption from the Law, redemption from guilt, redemption from dæmonic forces. He had gotten a philosophy of history showing divine purpose running through it. He had found also an indwelling, empowering over-soul in Jesus of Nazareth.

> Christ! I am Christ's! And let the name suffice you.
> Aye! For me, too, He nobly hath sufficed.
> Christ is the end, for Christ was the beginning—
> Christ the beginning, for the end is Christ.

Now, my friends, we need that kind of men today. Because if there is anything the younger generation needs to be reminded of, it is that it is not the strenuous man, not the publicity man, but the derivative man who is the strong man: the man who suggests dependence on a Power bigger than himself.

May I tell the story, which has been told a hundred times, about a young man who interests us very much in Britain—the Prince of Wales? I don't presume to hold him up as a saint. He enjoys painting the town at least pink, if not red!

But one day after the war he was going around a hospital, in which there were men whose faces were blown away, but who were still alive. Six of the worst cases

they intended to keep from his view. But on his demand, they showed him five very reluctantly; the sixth they kept covered. But he insisted that they take away the covering, and he had to be obeyed. And the cloth was removed from the terrible thing that once had been a face.

For a moment it seemed as if he were going to faint. Then—I suppose it was blood that told—he looked straight at it; and then, without a word, he bent and kissed the forehead, which was left. And the man who tells the story says that just for a moment it seemed as if there were Another in the room.

That Other is never very far away from us; but He is nearest when men live in His presence and mediate Him. And it is a possibility for us to mediate the presence of the Lord Christ. Now, Paul has made Jesus known, not by his arguments, but by the fact that he himself was a lens through which people could see Jesus Christ.

II. THE MESSAGE

May I speak very briefly now about the Message of Paul? The interpretation of what Christ means to him may be summed up in two words: "Freedom" and "Fellowship."

If you look back on history, you will find that the quests of men have been always for the highest freedom and the broadest fellowship. Think of it very carefully. Your American history can be written all in terms of freedom, and of a search for the most satisfying organization of mankind itself. You began in 1620 with a quest for religious freedom; 1776 marked a quest for political freedom. (We will pass over 1812—no Englishman cares to discuss it!) And 1860–1865—we interpret that as a quest for economic freedom for white and black. Then 1914–1918 we understood in much the same way, still struggling for freedom.

At many points we have been disappointed. J. A. Hobson says, "The most disconcerting revelation of recent years is the discovery that the great majority of civilized and educated persons in this and other countries are disbelievers in the liberty of thought and discussion."

We are all questing for freedom. But you will notice that when I spoke of 1620 I spoke of religious freedom; but as a matter of fact that was not what the Pilgrim Fathers came over to secure. They already possessed the freedom of the sons of God, and they were looking for an environment to suit that.

Now, comes the quest of fellowship. Not Americans only, but the whole of us started with a nomad group, and we passed into agricultural communities; into little city-states, into nations, empires, and then into republics. And we talked largely about them. I used to hear the word "Imperial" uttered across the sea with exactly the same accent as I hear "Triumphant Democracy" shouted here.

Paul believed that he had got both the fullest freedom for the individual, and a social order based on love—had found them both in Jesus of Nazareth. Mr. C. H. Dodd expresses the matter of the fellowship thus: "The union of mankind Paul saw taking place at a level of common humanity deeper than all the ramifications of nationality, culture, sex or status. He asked only that each should confess his part in the general wrong, and trust God to put him right—God's own way. . . . . On that common basis he appealed to the devout Pharisee of the Jewish synagogue, to the philosophers of Athens, the civil servants of the Empire at Rome, to the traders of Corinth, the artisans of Ephesus, the slaves and riff-raff of Salonika, the half-Greek inhabitants of Asiatic cities, and the barbarians of Malta and the Lycaonian highlands." If there were two Congressmen in the

United States with intelligence enough to understand the Epistle to the Galatians, there would be more hope for the immediate realization of fellowship throughout the world!

This fellowship based on freedom has its beginning in the light-hearted domestic relationship between Jesus and the Father. The best definition of Jesus is that He was "a man at home in God." He was so sure of this relationship, He showed Himself so casual, I am afraid He broke the Sabbath! And yet He could say, "I do always those things which please the Father." Reverence and intimacy together make up so much of the relationship between the Father and the Son. This filial attitude He transmits to those who accept Him: and they become free.

This spiritual freedom is the ultimate ground on which Paul believed the final fellowship of man would be organized. As soon as he got hold of the idea of sonship, he realized—though he never called it that—the Universality of the Christian Gospel. Paul tells us that sonship to God through Jesus Christ is the only basis of the brotherhood of man.

With all our disarmament conferences, the fellowship of man will never be established until the human disposition is changed through knowledge of our sonship to God in the fellowship of Jesus Christ.

If you will read the history of Hinduism, you will see it has come up from Nature-worship through sacerdotalism and legalism to devotion to an individual Lord. So in the story of Christendom, sacerdotalism and legalism are behind us. Today we are reaching out to a Detachment of the Person of Christ, that we may see Him fully. We need St. Paul, the pioneer of this Christocentric mysticism, in such a day as this. Therefore, it seems to me that we ought to turn back to Paul again, in order better to see the Person of Jesus, Whom we desire to see exalted.

I Have Found God

By HERMAN C. JOHNSON

WHEN I finished my seminary course in 1928 I was not fit to preach. I had no gospel. But fortunately for myself and other people, I did not have to preach—not immediately. There were to be two more years of study. I was happy enough to be allowed this clean escape from a distressing situation—that is, as happy as a lost soul may be. For, aside from the distress of having to be a hypocrite to make a living, there was for me the greater agony of having to live. My problem was not only one of being a preacher without a gospel, but the more elemental problem of being a man without a faith.

I wanted to believe but I couldn't. I had my ethical principles, and I said, "These are what society ought to follow." I had my mystical hunger, and I said, "If there were a God to satisfy this I would be happy." But in the social situation I was without a psychology; and in the spiritual situation I wanted a metaphysic. That is to say, in more specific terms, I did not see what was going to make people live up to the Christian ideals which I had decided were right for society; nor did I see any method of getting a theology which did not insult my reason.

By the time I was ordained I had practically given up answering the second

problem. Not only that, but I had decided there was no answer. I used to get quite out of patience with the idiots who studied philosophy. I said, "There simply is nothing to be known outside our own little planet; there is no knowledge but scientific facts." And having disposed of all metaphysics and all study of metaphysics, I was turned with a double seriousness to the first problem. Because not only had I dismissed the second problem as a thing to take up my time and study, but I had dismissed as well all hope of getting help for the wretched lot of man from that angle. The destiny of the race, I concluded, rested in its ethical evolution.

I came to Harvard to study sociology, psychology, and ethics. The interest that was uppermost in me was, after myself, the psychological sources of self-sacrifice. For I saw clearly that an ethical evolution which went forward solely by the impetus of prudential, self-centered goodness would be practically inert. Its movement would be slower than the wearing-away of eternity. The fearless pace of martyrs, the heavy thud of the fist of self-sacrifice battering at stupidity and egoism—that was what advanced truth and beauty in the world. I saw that it was necessary. I saw that people were doing it. My parents had given up things for me. Jesus had endured the passion of the cross. Why? Whence came this psychological anomaly?

What was my bewilderment when I suddenly recognized the flutter of this madness in my own breast! As time went on it grew. The more I inquired where it had come from, the more it stunned me into silence and fright with its power. There developed a battle between this young conscience and my customary indifferent paganism, between the wisdom of Christ and earthly prudence. I was then a Greek; and to me these Pauline impulses could not seem other than foolishness. But they kept asserting themselves. Their grip grew ever more strangling. And before long it was as though I were split in two, and the two parts of me fought for survival. I was a helpless spectator, pushed aside in the scuffle like a mother who tries to part her two quarreling sons.

This caused me to discover my will. So that I, a third factor, began to take sides in the war between those other two parts of me. My conscience at last won my approval. I do not say my support, because while I approved of the noblest in me I did not always support it. My will was weak from disuse. My approval itself sometimes wavered. Do I really want to be moral? Is all selfishness, after all, so bad? And in those moments of indecision the mighty instincts of prudence, the powers of self-preservation built up in the history of the race, would rend me with strong talons. And in my pain I yearned wistfully after the good.

All this I bore without a God. No prayers, no penitence, no hours of rest in his vast peace. All one relentless fight. "Illustrious is it to have many virtues, but a hard lot; and many a one hath gone into the wilderness and killed himself because he was weary of being the battle and battlefield of virtues. . . . ." Thus spake Zarathustra.

At last we chained him. My conscience and my will had got their feet on the neck of egoism. There was not yet peace. Within me the thoughts still raged, dashing a bitter foam upon the shores of a desolate soul. And the beaten beast was still alive, taunting and pleading. But there prevailed a kind of grim certainty. The shifting forces had found a balance. The thing was settled. I was the slave of right.

Why did there have to be that wearisome fight to the finish? Why could I not have gone on, partly devilish and partly divine, as Whitman claimed to be? Be-

cause the nature of my conscience was such that it would not stand for compromise. The world would gladly have compromised with the ideal; but it is in the nature of perfection to brook no bedfellow. Besides, I myself insisted on having it out. I was sick and tired of vacillation, of eternal preoccupation with personal problems. I hated myself. I longed for strong, healthy extraversion. I had been free so long to no purpose that freedom had become hell, and I wanted bondage.

That is the end of chapter i. After that crisis a new sort of thing began to happen. "Blessed are the pure in heart for they shall see God." I had bought purity by all that anguish, and now the distant light of divinity began to appear. As G. B. Smith used to say, "I had been standing in front of myself." It was only after the ego had been slain that the "I" could live. It was that old story about losing your soul to save it which I had never before really understood.

The first thing I decided was that life was not worth living. Why live, only to be a tool of my relentless ideals? What is there in it for me? What reward is there for serving the right? To be sure, I was done with evil. But, on the other hand, I had not espoused goodness from sheer love of it, but only because it had been so importunate. It had simply taken me. Was there no escape from pulling at the oar in this galley of goodness? Could I not jump overboard?

No. That unpitying voice of conscience pronounced its last heavy sentence upon me. It was to serve the right that I had been captured. I must go on.

So I started to pray. I had to. The load would have been crushing otherwise. I had lived through the inner struggle without prayer. But this outer struggle, myself against the world, was a different thing. What did I pray to? To "whatever gods may be."

And I started to think. I concluded that I believed in determinism, and that some men are just born with ferocious consciences which subject them to the spell of goodness. I called this "predestination" in order to make use of some of my neglected theological terms. And then I decided that the conscience belongs to a class of phenomena in the world, the abstraction of which would be a sort of Spirit-of-Goodness. I began to call this spirit "God." At last I began to speculate about the nature of God, and to ponder over the meaning of religious faith. And my whole thinking finally came to hinge on this question, What are doubt and belief?

Almost like a direct answer to the question came a passage in Brett's *History of Psychology* which I was reading at that time:

> In human life every mental act involves belief or faith; in perception, for example, the individual accepts an indication and asserts an object; this is the primary form of faith. In the beginning, any isolated fact lacks proof; but man cannot refuse to accept everything; he must come to a halt and accept something. The liberation from doubt is accordingly an act of a man. . . . .

That was the occasion of my conversion. From that day and hour I thought myself steadily into a theology. That which I had dismissed as the futile lucubrations of idiots—namely, philosophy—I now saw to be the sovereign of all human thought. Epistemology was the gospel unto salvation.

Joy flowed back into my benumbed heart. It came slowly at first, because I had made the door narrow to exclude the cold. And the melancholy of repentance was slow to ease its weight. But I have at last found my way into a constant and profound content, the like of which I had almost supposed did not exist.

Why am I happy? Who would not be? I am no longer the battlefield of two philosophies, and a hesitating skeptic. I am no longer haunted by that false bogey

of sacrifice which made me believe that I had to give up more than I received. I am no longer mired in the wretched mess of introspection, where I have no eyes for the beauty of the outer world. I am no longer a preacher without a gospel. Yes, for all that I am happy. But, more than all else, I am happy because I have found the great, true God; and love him with humble adoration, and live in his presence, and strive to obey his will. Whatever he is in his total nature, he is at least a power in whose hands I am safe. And since I have surrendered to him, each new dawn leads me into a day more full of truth and wonder.

The skeptics will smile tolerantly when they have read this story; or even grow more impatient with us pathetic Christians than they have been before, as I used to do. They whose learning is slight and whose vanity is comfortable will say, "Another case of compensatory mentation—projecting the personal wish into cosmic postulates." But those who have experienced somewhat the same discovery of God as I have will rejoice to know that I have returned to their great fellowship; and it is principally for them that I have written. For I have felt the need of asking their forgiveness, and of praising their patience.

A Thanksgiving Litany

By OZORA S. DAVIS

For the fair world in which we live;
For the crescent splendor of each new morning;
For the growing shadows of evening;
For the mystic meaning of the night;
For the radiance of high noon;
For the songs of birds;
For the crystal whiteness of winter snows;
For country roads and lanes;
For the traffic of city streets;
We praise and thank thee, Lord and Father.

For comrades on our pilgrim way;
For all the words of love and cheer that are spoken to us;
For the sense of a friend's shoulder under our daily burden;
For the intimacies which we share in holy moments of self-revelation;
For those passing moods of mistrust which are removed by love and forgiveness;
For the power to help one another;
For the shared life which never can be exhausted;
We praise and thank thee, Lord and Father.

For home and kinsfolk;
For the aged ones whose lit faces reveal the glory of eternal mornings;
For those in the prime and pride of life whose labor enriches each passing day;

For the little children whose laughter and tears are like April weather in our homes;
For those whose weakness and pain are borne with such cheerfulness and courage that our compassion for them is transmuted into joy;
We praise and thank thee, Lord and Father.

For the joy of thinking thy thoughts after Thee, O Lord;
For all the sweet serenity of books;
For the messages of the prophets and the songs of the poets and the interpretation of life by the philosophers;
For those truths which are borne in upon us out of the vast when we dwell deeply;
For new discoveries of continents of truth whose margins only we may see;
For all the rapture of unfettered minds;
We praise and thank thee, Lord and Father.

For the majesty and meaning of the moral order of Thy universe, O God;
For the unshaken assurance that in the end the right shall triumph;
For the confidence and courage that are given to us when we ally ourselves to the truth in any form;
For the growing strength of righteousness in the world;
For the privilege of being co-workers with thee in all good causes and noble programs of action;
We praise and thank thee, Lord and Father.

For Jesus, good Master and present Friend;
For his teaching and example;
For the records of his life in manuscript and printed page and in the experience of his disciples;
For all saintly souls who show him forth;
For the knowledge of his will in which we find our peace;
For his mastery of our motives and his control of our deeds;
We praise and thank thee, Lord and Father.

Faculty Notes

Professor and Mrs. Walker M. Alderton spent the first five weeks of the summer driving through the West and visiting in all seven fields that were served during the summer by students of the Seminary. Mr. Alderton gave a series of addresses at the conference held at Pilgrim Playground at Mormon Lake, up among the giant pines, at Cococino National Forest in Arizona. The final organization of the Congregational Conference of the Southwest was effected at the meeting held there July 30. It includes the churches of western Texas, New Mexico, and Arizona. Other fields visited were Indianola, Nebraska; Derby, Colorado; the Englewood Church, Denver; Craig and Silverton, Colorado. Mr. Alderton spent the last part of the summer teaching two courses in the summer session and laying plans for the autumn program of student field work. His preaching engagements have included the Congregational churches at Gallup, New Mexico, and Hyde Park, Chicago. He delivered the baccalaureate address last May at his Alma Mater, Culver-Stockton College at Canton, Missouri.

Dr. and Mrs. Ozora S. Davis spent the summer at their home on Great Island in Lake Sunapee, New Hampshire. He reports that fishing was good from June 15 to July 15. Small-mouth bass on the fly. Both Alexander and Josephine furnished a big salmon for a family feast; the fish seemed to recognize a honeymoon obligation. The children were all present at different times during the summer. Dr. Davis completed the final draft of the biography of Victor Lawson and preached nearly every Sunday in nearby towns. He lectured for three days at the New Hampshire Ministers' Retreat at Lake Winnipesaukee. It was a happy and rewarding vacation for the entire family.

Professor Eastman's new three-act play entitled *The Tinker* has just appeared from the press of the Century Company of New York. His other publications during the year have included the following:

Religion and Drama: Friends or Enemies? Century Co.
Courtship (a one-act play). Walter H. Baker Co.
The Ragged Edge (a one-act play). Association Press.
"The Menace of the Movies," *Christian Century.*
"Our Children and the Movies," *ibid.*
"Ambassadors of Ill Will," *ibid.*
"Who Controls the Movies?" *ibid.*
"What's To Be Done with the Movies?" *ibid.*
"An Artist in Religion," *ibid.*
"Chicago's Religious Drama Tournament," *Religious Education.*
"The Battle in the Theatre," *Association Men.*
"Have the Movies Cleaned Up?" *Presbyterian Magazine.*
"Religion and Drama," *The Aryan Path.*

His movie articles in the *Christian Century* were reprinted to the extent of nearly one hundred thousand. His play, *The Ragged Edge*, was given its *première* before an audience of fifteen hundred employed officers of the Y.M.C.A. in their Triennial Convention at Detroit in May. He has also written a number of reviews and editorials. His recent speaking engagements have included Evanston, Winnetka, Oak Park, Bryn Mawr, First Presbyterian (Chicago), Grand Rapids, South Bend, Muskegon, Dayton, Culver, and Wichita. During the second term of the Summer Quarter he taught courses in religious drama and biographies and spent the rest of the summer with his family on Crystal Lake, near Frankfort, Michigan.

Professor Davis Edwards' speaking engagements during the last summer included a lecture and recital trip in June through Kansas, Colorado, Wyoming, and Montana and frequent lectures and recitals at Chautauqua, New York, during July and August. His engagements during the Autumn Quarter include a series of five lecture-recitals on contemporary drama at the Chicago Art Institute under the auspices of the University of Chicago. Fullerton Hall in the Art Institute was sold out for the series a week before the date of the opening recital. Professor Edwards is scheduled to give Sophocles' *Antigone* at St. Mark's Church, New York City, on October 19. A new translation is being prepared for him by the poet O'Sheel. Other engagements are a series of lecture-recitals at the Central Y.M.C.A., lectures

and recitals for churches and clubs in and about Chicago, a series of recitals in St. Louis, and a series in Montgomery, Alabama. Professor Edwards spent a delightful summer with his family at Chautauqua, New York, where canoeing, swimming, golf, and tennis brightened the hours between teaching duties.

After seven months in India as regional consultant for the survey of the Young Men's and Young Women's Christian associations, Dr. Holt, accompanied by his son John, came home by way of Siberia and Russia, Finland, Sweden, and Denmark. They spent a week in Denmark visiting some of the folk schools. Thence to London, where they joined the rest of the family and returned to New York about August 5. After turning in his report, Dr. Holt came to Chicago, making a short trip to Colorado for a visit with his father. His recent speaking engagements include South Shore Community Church; Hinsdale Union Church; First Congregational Church of Oak Park, Women's Society; Central Congregational Church, Galesburg, Illinois; Chicago Women's Club; Ordination Service for Charles Brewster at Elkader, Iowa; American Board of Commissioners for Foreign Missions, Madison, Wisconsin; and Elburn, Illinois.

During the first seven weeks of the summer Carl Hutchinson toured the Dakotas, Colorado, and Kansas, visiting alumni and students of the Seminary. Special attention was given to Congregational home-mission fields. An account of the trip is being prepared for distribution in which situations and conditions will be described, interviews recorded, and typical ways now being employed by Seminary men to meet problems on the field will be discussed. He spoke before the North Dakota Young People's Conference, the South Dakota Conference, the Kulm (N.D.) German Congregational Conference, appeared five times on the Eel River Christian Church Conference at Winona Lake, Indiana, and is on the program of the National Country Life Conference at Madison, Wisconsin. In September Mr. Hutchinson and family toured New England, visiting relatives and friends and places of scenic or historic interest.

Dr. Kincheloe spent the first term of the summer teaching and finishing up the year's activities in research and survey. During the second term the new-found freedom of having a car led him and his family to explore one of the Apostle Islands and the upper peninsula of Michigan. A part of the summer was given to the preparation of the material for the Tower Hill convocation which Dr. Kincheloe attended the first of September. Three weeks in September were spent with the Hutchinsons exploring New England, and getting acquainted with the historic churches of New England. He spent a few days visiting Mr. Boisen's work at Worcester State Hospital and also visited the Judge Baker Foundation Clinic in Boston.

Professor McGiffert spent the summer vacation prior to the second quarter of teaching in Massachusetts and subsequent thereto in Maine. He preached twice in Boston, at Arlington Street Church and at King's Chapel. His other recent preaching engagements included Saginaw, Winnetka, Wilmette, Culver, and Hyde Park Presbyterian churches. "The Theology of Crisis in the Light of Schleiermacher" appeared in the July number of the *Journal of Religion.*

Professor Pauck taught during the first term of the Summer Quarter. He preached at Hyde Park; Oak Park; Tower Hill, Michigan; and Beverly, Massachusetts. While Mrs. Pauck paid a visit to her family in Germany, Mr. Pauck went to Cambridge, Massachusetts, in order to do some special research in the Harvard libraries. He had the pleasure of driving to New England with Dean Ward. He saw or spent some days with Professors Ward, Sweet, and McGiffert, and had often the company of Gregory Vlastos. He has published the following articles.

"The Significance of the Dialectical Theology," *Kirisutokyo Kenkyu* (Kyoto, Japan); Vol. VII, No. 1.

"Die geschichtlichen Grundlagen des amerikarischen Aktivismus," *Die Christliche Welt* (Gotha, Germany); Vol. XLIV, No. 4.

"The Validity of the Idea of Revelation in an Empirical Age," *New Humanist*, Vol. I, No. 9.

Professor Clara E. Powell continued her work as associate director of student personnel

and associate professor of English at Long Island University, Brooklyn, New York, during the summer, and spent the month of September with friends in Vermont, Massachusetts, and Toronto, Ontario.

Dr. Robinson taught throughout the Summer Quarter at the Seminary, holding classes in "The Religion of Jesus" and in "The Religion of Paul." He reports that he very much enjoyed the contacts with those who came in from their various fields to renew and refresh their minds and hearts. His book, *The Sayings of Jesus*, appeared July 3. A review of it appears in this issue of the *Register*. The month of September he spent among the pines of Michigan on the shore of Black Lake near Holland.

Cecil Smith spent June and July in Columbia, Missouri, serving as assistant professor of history and theory of music in the College of Fine Arts at the University of Missouri. He taught at the Seminary during August, and gave in the University of Chicago Chapel an address on "The Music of Palestrina" and a recital of sacred music with Clara M. Schevill, contralto. In September Mr. and Mrs. Smith drove to Los Angeles, returning by way of Texas, New Orleans, and the Gulf Coast. During the summer he completed a choral version of Ps. 131, which is to be performed shortly by the University of Chicago Choir and by the Oberlin College Choir. He is at present working with Dr. Theodore G. Soares upon a hymnbook to be published next year by the Century Company.

Dr. Matthew Spinka this summer taught two majors at the Garrett Biblical Institute and reports a flattering response to his courses on the part of the students; besides, he taught one major on our own campus and carried on his library work. When September came, Mrs. Spinka and he promptly hied themselves on a trip to New England. They went through Canada, the Adirondacks, the White Mountains (visiting Dr. and Mrs. Davis at Lake Sunapee), and then on to Portland, Maine, to Boston (visiting Dr. and Mrs. Ward at their lovely new home), Providence, New Haven, and homeward. They made pilgrimages to various shrines of Congregationalism, and visited all the universities, colleges, and seminaries they could break into. Dr. Spinka planned to use his vacation for the purpose of acquainting himself at first hand with the famous eastern institutions of learning and of studying their libraries. He feels that on the whole we compare favorably with all of these places, although their libraries are larger and contain some exceedingly rare collections. He made valuable contacts with librarians, and brought back new ideas and ideals for the conduct of our own library. Dr. Spinka gave three addresses at the Congregational Conference of Montana at Billings, October 7–11. During the Christmas vacation he has been delegated by the American Society of Church History to attend the meeting of that body at Harvard University.

Book Reviews

Pioneering on Social Frontiers

By Graham Taylor. Chicago: University of Chicago Press, 1930. 457 pp. $4.00.

This book is a joy to read. But it is a difficult book to review on account of the wealth and variety of the material in it. Dr. Taylor's life in Chicago began with the period of the World's Fair, and with that period his book begins. His account of social conditions and efforts in the city at that time and for the next thirty-seven years is complete and exhaustive. It is a story rich in incident and redolent of great personalities. The first portion of the book tells the story of the struggles of the best elements of the citizenship of Chicago, in the face of social wrongs and political corruption. One of its most stirring and significant chapters is that on the Vice-Commission and its investigations, in which Dr. Taylor bore so large a personal part. But the story of the Civic Federation, the Chicago Regional Planning Association, the Chicago Forum, the Institute of Local Politics, and the Municipal Voters' League are also here told by one who carried his share of responsibility and labor in them all. It is a story to cheer all good citizens, and there is not an uninteresting word in it.

The second part of the volume treats of industrial matters, as distinct from social and political. It includes a review of the great Pullman strike and the Haymarket riots, the strike of the teamsters and the garment workers, the investigations of the *Survey* (of which Dr. Taylor was one of the editors) into labor conditions in the steel industry, the attempts to alleviate unemployment conditions, the Cherry Mine disaster, and closes with observations on English labor movements and leaders that came out of a visit to Great Britain.

The third part, entitled "Interracial bonds and Breaches," brings the reader within sight of the institution with which Dr. Taylor's name is most closely connected and which arouses the keenest interest—the Chicago Commons. Indeed, although Dr. Taylor is known as a writer of many books, a constant contributor to one of Chicago's great newspapers, a lecturer upon social and philanthropic themes, a preacher and pastor, and as the professor in a theological seminary, he is most widely known as the founder and genius of Chicago Commons. In his introductory chapter Dr. Taylor himself remarks: "Upon what I have seen, heard, and felt at Chicago Commons and forecast thence, my whole life proves to have been pivoted. Chicago Commons is part of me and I am part of it. . . . . It and I cannot be accounted for apart." The reader accepts this judgment, and is eager to hear about Chicago Commons. How the Commons was begun in an old house where the human inhabitants contended for possession with the rats, and as an adjunct to the professor's teaching in the seminary; how it sheltered not only Dr. Taylor's family but students and social workers from far and near; how in a ward of sixty thousand inhabitants with less than 5 per cent of native birth it ministered without discrimination to Irish, Scandinavian, Polish, and Italian; how it built for itself new and adequate quarters, suffered attacks from timorous, short-sighted, or reactionary editors, but continued to open its kindergartens, its day nurseries, playgrounds, clinics, clubs, classes, and played the neighbor and the Good Samaritan to the neediest section of the city, all without costing the municipality of Chicago a cent but all paid for by the friends, far and wide, of social justice, but more particularly by the friends of Graham Taylor himself—this is a story to warm the heart and stimulate the faith of the most skeptical. And it is here told, in Parts III and IV, with a wealth of detail and incident, a delightful humor, and a personal intimacy which are altogether delightful.

The fifth part of the volume, entitled "Evolving Social Consciousness," traces this evolution in Dr. Taylor himself, and is more autobiographically intimate and revealing even than other parts of the book. Beginning with his childhood experiences at home and in church, he passes in review his ordination as pastor of a Dutch Reformed church, his call to the Fourth Congregational Church of Hartford, his startling and unorthodox methods of evangelism, his growing acquaintance with the

actual conditions and difficulties of men and women, and his growing conviction that personal religion must have the support of social readjustment. Then come his initiation into the teaching profession, at Hartford Seminary, and his call to The Chicago Theological Seminary, and so his long and fruitful residence in that city. The volume thus comes around to where it began. One might at first be disposed to criticize him for not starting his story at the beginning. But after all one feels that the arrangement is not bad; Dr. Taylor tells his story, and then explains, naturally, how he came to be the kind of man to do the kind of work he has described.

To Dr. Taylor's inexhaustible hopefulness, his absolute immunity to discouragement for himself or for society, his neighborliness, his personal attachment to all sorts and conditions of men, his utter lack of class consciousness, his spirit of *noblesse oblige*, his pre-eminent fairness in his judgment of measures and of men, his appreciation of his helpers and even of his enemies, his industry, his rare common sense, and above all to the deep vein of genuine piety and religious motive that runs through his book and his life, no review could do justice. For these one must turn to the book itself. It is not merely a history of splendid social effort, but the unconscious revelation of a rare spirit, a "human document" of outstanding worth.

CARL S. PATTON

MAHATMA GANDHI'S IDEAS

By C. F. Andrews. New York: Macmillan, 1930. 382 pp. $3.00.

On one of the first pages of this book there is the picture of a young man, of dark complexion, with the dreamy, mystical eyes of the Hindu, but dressed faultlessly in Occidental style—hair parted on the right, winged collar and black necktie, and well-fitting sack coat. He is a young Indian studying law in England and seems to be a promising candidate to become part of our Western civilization. But on page 304 one views a figure of quite another type. It is the portrait of a man sixty years of age, his face furrowed with the responsibilities of life, hair cropped close, his body utterly devoid of clothing of any kind except for a loin cloth and revealing the emaciating effects of long vigils and fastings. This almost naked man squats on the ground with his legs curled under him, and with a faraway look in his eyes which might easily be mistaken for dejection. It is the same individual back in India forty years later, but the contrast is so striking that one immediately asks, How did this transformation come to be?

Perhaps no better answer can be given to our Western minds than is found in the words, he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." This modern Moses of India feels himself called of God to lead his people out of a triple bondage—a bondage to the rule of Britain, a bondage to Western industrialism as typified in the machine, and also a bondage to their own baser selves, which has given rise to such evils as "untouchability" and the Hindu-Moslem conflict. And if we interpret things aright this squatting figure is more than a mere illustration in a book. It is a symbol both of that life of primitive simplicity to which he would free man, and also of the vicarious sharing of the sufferings of others by means of which he would bring about this great deliverance.

Gandhi calls himself a practical idealist. Of his disinterested idealism there cannot be the shadow of a doubt. The question which many are raising, however, is as to just how far his idealism, and especially the methods by which he expects to put it into effect, will prove to be practicable in India or applicable to conditions in other lands; for it must be confessed that no other great leader of recent centuries at least has proposed to confide so entirely in non-coercive measures for the bringing of other people to his point of view. For, be it noticed that so far as principle and policy are concerned, Gandhi is unyielding and dogmatic. In his life there has been little or no suggestion of arriving at a common working program by the methods of joint deliberation. Gandhi may consult in a preliminary way with others, but he then retreats within himself and works out both ideal and program in his own mind and then announces what these are to be. With this method of procedure we Westerners are quite familiar. What is new and distinctive is the religious veneration with which he and his

words are regarded by the masses, and his proposal that people are to be won to these objectives, not by methods of coercion or mainly by reason, but by the voluntary sufferings of those who enlist in the cause.

> They [the high-caste people] do not want to open the roads to the "untouchables." Our business is to show them that they are in the wrong, and we should do so by our suffering. I have found that mere appeal to reason does not answer where prejudices are agelong and based on supposed religious authority. Reason has to be strengthened by suffering, and suffering opens the eyes of understanding.

The particular issue now in the headlines is that of Swaraj, or national independence. Gandhi has called his life "an experiment with truth," and the world sees staged before it the most imposing experiment in the truth or falsity of the principle of non-violent soul-force that has ever been attempted. India herself is not agreed as to the wisdom or efficacy of this method. Two questions are hanging in the balance: First, can non-violent resistance bring the powerful administration of Britain to terms? Second, can millions of people be aroused to a nation-wide campaign of non-violence and at the same time be restrained from breaking out into violent destruction, and thus betraying the cause itself, as has been the case more than once in the past?

No man of Western birth has so sympathetically penetrated into the thought and life of Gandhi or is so admirably fitted both by disposition and by intimate acquaintance to interpret his mind to the rest of the world as is the author of this book. As one turns the pages he is delighted with the way in which Gandhi is allowed to tell his own story in his own way, and with the manner in which these two men are able to differ with each other and yet to preserve a brotherly affection and mutual respect. The book is itself a demonstration of the very spirit which it seeks to describe.

ARCHIBALD G. BAKER

THE SAYINGS OF JESUS

By Benjamin W. Robinson. New York: Harpers, 1930. 277 pp. $3.00.

The scope of this book is considerably larger than is indicated in the title, although the subtitle, "Their Background and Interpretation," makes it more adequate. The sayings are all taken from the Synoptic Gospels. This will occasion no surprise to those familiar with the current discussion of the Synoptics and the Fourth Gospel and with Mr. Robinson's position on this matter as so admirably expressed in his book *The Gospel of John*. But laymen will probably wonder why no sayings from the Gospel of John are discussed, or at least why no explanation of their omission is given. A brief reference to this item in the Preface would make clear the author's reason for his procedure.

The interest of the reader will probably center upon three themes: the historical background as given in the first seventy-five pages; the translation of the sayings; and the discussion of certain key-words or phrases like "the son of man" and "the kingdom of heaven."

As to the historical background, it is given with sufficient detail and without the inclusion of items unnecessary to its understanding. The author is right in his assumption that the putting of this background into the same volume with the discussion of the sayings is a distinct help.

The translation of the sayings is always suggestive. "Speck" for "mote," "burglar" instead of "thief," "came to his senses" for "came to himself," "embraced him" instead of "fell on his neck," "straightened himself up" (in two instances) instead of "stood," make the picture clearer to the modern reader. Occasionally the translation amounts almost to a paraphrase; as in the saying, "Will worry help any one of you to add a single hour to his life? If worry cannot help you in the least, what use is there in it?" Or in the saying, "Anyone who has something of spiritual insight will be able to gain more, but one who has nothing will lose even what he has." A literal translation is seldom the best. Perhaps this principle may warrant the translation, "The one who tries to preserve his own self will lose his soul, but he who loses himself in the gospel of the kingdom will find the higher life"; though this comes nearer to an interpretation than to a mere translation—and perhaps is intended to be so taken. Or why should the same word be translated (in the conclusion to the Sermon on the Mount) in one instance "home" and in the other

"house"? "Fortunate are those who know what it is to be hungry" has a modern sound, and may be justified by its added vividness. But why should Mr. Robinson translate "You should be the salt of the earth" instead of "You are the salt of the earth"? Or why should he render the same verb in the same tense (in Luke 7:33–34) in one case by "came" and in the other by "has come"? These small items (assuming that the reviewer is correct about them) may be overlooked or even justified in the interest of a fairer representation of the general import of Jesus' teaching. As a whole the translation is a distinct and welcome help toward this end.

As to the "key phrases" mentioned above, the author's treatment of "the kingdom of heaven" is comprehensive and satisfactory; although the apocalyptic interpreters would probably say that there is more to be said on their side. The discussion of "the son of man" is not so full, nor to the present reviewer so satisfactory, no mention being made of the fact that in some instances the phrase has demonstrably been read back into the mouth of Jesus by the evangelist and in others was evidently written by him instead of spoken by Jesus. The discussion of the sources is not exhaustive, but probably sufficiently so for the author's purpose; this is not a book on the synoptic problem. The treatment of the "external form of the teaching" in the sixth chapter is excellent. So are all sections dealing with the ethics and the religion of Jesus, the elements of force in his teaching, and of the relation of the gospel to social ideals and movements. However, in saying that "the international emphasis is very marked in the religion of Jesus" the author might well have dealt with the statement, "The son of man is not sent except to the lost sheep of the house of Israel." Perhaps also in his discusssion of the reasons for the baptism of Jesus he might have availed himself of the objection which Matthew evidently felt and of his attempted solution of it by his addition of the dialogue between Jesus and John.

Sound scholarship and great familiarity with the material are evident throughout the book. The author has not only studied the sayings of Jesus, but has brooded upon them. He keeps himself from extreme positions not yet proved, and brings to his treatment a fine spirit of appreciation. No one can read his book without a larger sense of the unique value of the teachings of Jesus.

CARL S. PATTON

THE CHURCH IN POLITICS

By Stanley High. New York: Harpers, 1930. 276 pp. $2.00.

The significance and timeliness of this book are attested by the way it meets the challenge of the right of the church to take its part in public affairs. It confronts the fiction that the separation of state and church is thus imperiled or violated by the plain statements of historical facts. The false alarm that the present participation of the church in public affairs puts it "in politics" for the first time is shown to be due either to ignorance of what the church has done or to fear of what it is now doing in applying the Christian way of life for individuals to their community and national life.

If by "politics" these critics mean the influencing of public policy and action, then the history of the church proves that it has never been out of politics so called. Even while standing aloof from the lower standards of political and social life surrounding it during its first two centuries, the church so impressed the Emperor Constantine with the sacrificial devotion of Christians to their higher ideals that he coveted their allegiance to his reign, and to gain it he claimed to be a Christian himself and put the cross on the banners of the empire as a sign by which to conquer.

In tracing through the succeeding centuries the relation between state and church the author never fails to emphasize the disastrous effects upon both, when for its own power and prestige the church dominated the state, or when the state dominated the church. And he hews to the line that should organically separate them in weighing the losses and gains both of the Church of Rome when it came to be a superstate and of the churches of the Reformation when they gained establishment by principalities and parliaments. The recovery of independence from each other's domination is shown to have been the distinctive gain of the church and state in America. But to the extent to which they have failed to rely on their de-

pendence upon each other's moral influence, state and church alike have lost the pace of their progress and lowered the standards of their people's lives.

The story of all these experiences is told in such graphic sketches of the successive periods as to make the facts readily available and quotable for asserting and defending the right and duty of the churches to make the influence of their individual and collective constituencies felt on the public policies involving the moral ideals and standards of the local community and the nation. Moreover, in exercising their rights to participate in the solution of such concrete problems as those of the liquor traffic and the outlawry of war, spokesmen for the churches may learn much from the author's fair attitude toward friends and foes of favored policies, his calm temper which meets heat with light, and his open mind to accept or seek better ways of attaining the standards and ideals, to the profession and practice of which "the simple gospel" irrevocably commits its believers. No less patriotic to church or state is it to share with the author the prophetic patience and hope in waiting while we work. "We have cherished our group sins too long," he reminds us, "to surrender them easily." So their entire disappearance is not to be expected in the immediate future.

> But they are under attack, and the gulf between the uncompromising single-mindedness of the early Christian church and the position of modern Christianity is narrowing with the rise of the social gospel and the increasing courageousness of the present-day church in the face of social evils.

The author's conclusion is fair enough to state and church to be appropriated and approved by each:

> To keep the church from using politics for temporal ends is a legitimate democratic precaution which is in harmony with the modern churchman's conception of the function of the church. To seek, however, to keep the church from using politics for moral ends is neither legitimate nor democratic; neither justifiable on the basis of the doctrine of the separation of church and state, nor reconcilable with the society-transforming purposes to which the Christian gospel commits it.

All along these lines of action, however, the church is warned not to allow itself "to be switched from a moral thoroughfare on to a political side-track."

GRAHAM TAYLOR

CHRIST IN THE GOSPELS

By Burton Scott Easton. New York: Scribners, 1930. 209 pp. $1.75.

Professor Easton, of the General Theological Seminary, New York, previously of the Western Theological Seminary, Chicago, has published in this volume the Hale Lectures for 1929–30. The purpose of the study is to understand the gospels and the sources behind the gospels in the light of early Christian history in such a way as to come face to face with the historical Jesus. The author is a master of the "new discipline that bears the name 'form criticism' " (*Formgeschichte*) (p. 29).

The contribution of the volume regarding the Mandean literature is especially welcome. The author contends that Jesus taught two distinct doctrines of salvation, one derived from the fatherhood of God and one from his own messiahship.

BENJAMIN W. ROBINSON

THE ETHICS OF PAUL

By Morton Scott Enslin. New York: Harpers, 1930. 335 pp. $4.00.

Professor Enslin, of Crozer Theological Seminary, has given us a remarkably useful and timely book about Paul. He lays the "emphasis where Paul laid his, not on theology, but on morals."

He has chapters on "Paul's Heritage from Judaism," on "The Contribution of the Stoics," and on "The Mystery Cults." In the latter part of the volume he takes particular texts from Paul, explains the ethics involved, traces the history of these ethical standards before the time of Paul in Judaism, in Greek philosophy, and in stoicism. This makes the volume of unusual value to ministers and moral leaders.

Professor Enslin is perhaps nearer the truth than Macchioro in his discussion of Paul's possible membership in the mystery religions.

> What would be Paul's attitude to them? Apparently he felt them to be instituted by demons and hateful to God. . . . . Yet while that was the conscious attitude of his mind, Paul was a man . . . .

who drew unconsciously from many sources [pp. 56–57]. . . . . Paul again and again phrased his ethical ideals and goals in terms precisely similar to the other mysteries [p. 58].

The author's handling of the ethical virtues is refreshingly practical:

Love and forbearance were the great social virtues [p. 74]. . . . . In such a group arrogance and pride would be out of place [p. 75]. . . . . Throughout his epistles the ethical note is prominent. The theological or doctrinal discussions may engage him for the moment, yet he ever turns back as Gardner acutely observes "with obvious relief . . . . to his ethical exhortation" [p. 77].

Benjamin W. Robinson

From Orpheus to Paul: A History of Orphism

By Vittorio D. Macchioro. New York: Holt, 1030. 262 pp. $3.00.

The history of Greek religion is still a neglected field. A knowledge of it is essential to the understanding of the New Testament. Dr. Macchioro, of the Royal Museum of Naples and of the University of Naples, lecturing this year in various institutions of America, has done much for scholarship along this line.

Orphism, taking shape in the Mycenæan age, having large influence in the editing of the Homeric poems, later found a leader in the person of a prophet named Orpheus. Still later it allied itself with the Eleusinian mysteries and became very influential in the Greek life which formed the background of our New Testament.

The older tradition does not mention Eurydice but relates that Orpheus' wife was named Agriope and that "he really took her away from the world of the dead" (p. 136). The pathos of the Eurydice story is a religious product of later Orphism.

The author finds five parallels between Zagreus, hero of the Orphic cult, and the Pauline Christ. "1. Zagreus is son of Zeus. 2. The Titans kill him. 3. Zeus calls him back to life. 4. He takes him into heaven. 5. He gives him the kingdom" (p. 189). Of course the answer might easily be made that these items may be found in a dozen different religions. But this does not detract from the great contribution which the author makes in sketching the historical development of the distinctly religious side of Greek life which saved Greek philosophy from becoming mere rationalism.

The author is inclined to claim too much for Orphism. He writes, for example, that

Plato, realizing the moral weakness of Socratic speculation . . . . combined the Orphic religion with the Socratic philosophy. He brought into Sophistic rationalism the deep religious feeling of Orphism. . . . . The entrance of Orphism into Greek philosophy marks the end of intellectualism. Heraclitus was the first champion of the Orphic war against Greek rationalism; Plato consummated the victory [p. 184].

He gives the reader the impression that Paul may have been initiated into the Orphic mysteries. "May we suppose that he had been initiated? Strange as this idea may appear at first sight, there is no reason for rejecting it" (p. 203). There is many a "reason" for rejecting the idea. That a Jew of the tribe of Benjamin, a Pharisee of the Pharisees, or a Christian disciple of Jesus should join the Orphic mysteries does not seem very probable. But there is much profit in trying to imagine Plato and Paul as members of the Orphic cult. It helps to relate ideas historically. At the same time it is important to distinguish between imagination and history.

The whole sad history of Christian disintegration takes its rise from the theory of the cognitive function of theology. But with the reduction of theology to mythology, the reintegration of Christianity becomes possible. The dogma-concept may be replaced by the dogma-symbol which permits harmony in difference. Hence the great importance of every inquiry into the mythological origins of theology [pp. 224–25].

Benjamin W. Robinson

The Social Sources of Denominationalism

By H. Richard Niebuhr. New York: Holt, 1929. 304 pp. $2.50.

This book has established itself long before this review could be written. It doubtless deserves the honors that have been heaped upon it, for it is a diligently and passionately written book with a fascinating thesis that is persuasively presented. The author's point of view can be grasped from the following sentences:

The following discussion of the social character of the Christian churches is intended to be a practical

contribution to the ethical problem of denominationalism [p. vii]..... The denominations, churches, sects, are sociological groups whose principle of differentiation is to be sought in their conformity to the order of social classes and castes. It would not be true to affirm that the denominations are not religious groups with religious purposes. But it is true that they represent the accommodation of religion to the caste system. They are emblems, therefore, of the victory of the world over the church, of the secularization of Christianity, of the church's sanction of that device which the church's gospel condemns [p. xxv].

Niebuhr is profoundly concerned about the evil of denominationalism. In the attempt to understand it he refuses to be simply a historian who describes how and from what causes the denominations came to be, without concerning himself about the problem why they should or should not be. He turns away from a theological method which would pay attention to the doctrinal differences of the Christian groups. The reason for this is chiefly that for him there is only one Christianity deserving that name, the religion of the gospels. (Rather dangerous!) As the best method of interpreting the denominations he therefore considers that which sees in them expressions of the social spirit. Thus Niebuhr proceeds to study the various churches as churches of the disinherited and of the middle classes and as national or racial institutions. And the result is a most illuminating book.

The denominations are determined by social factors. Who would doubt that? But their sources are not primarily social. That is simply not true. Of course Niebuhr has learned from Troeltsch that every religious group is primarily a sociological phenomenon (and he has very uncritically adopted the latter's distinction between church and sect), but he has not learned from him the dialectic of the relationship between the Christian and the world. To say that denominationalism represents the victory of the world over the church gives only one-half of the story. For, after all, every denomination desires first of all to be truly Christian, and none is ever primarily a social or political group. It should never be forgotten that every church is in itself a most unique social or sociological phenomenon totally different from any other. The religious interpretation of church history must therefore always be the primary concern of the historian. Writing about denominations without being puzzled again and again that one deals with churches means that one will have to emphasize the poverty or the wealth, or the social, political, national, or racial sympathies and affiliations of their members, forgetting that in the most characteristic essence of their being they are and want to be more than poor or rich, or black or white, or English or Swedish. The problem of practical Christian living, which is also the theme of Christian history (also the theme of denominational history), is, "How can the Christian be a man of the world?" Niebuhr answers: "By fulfilling Jesus' commandment of love, which the denominations have forgotten." Therefore: Curses upon denominationalism! But have the denominations forgotten that commandment? They have not! All of them preach it, try to practice it, for better or worse—and they fail. Yes, they fail, but not because they are denominations (an undivided church would just as surely fail!) but because they are orders of the world.

But does not Niebuhr come to the same conclusion? Is not his entire book devoted to the thesis that in the denominations the world has gained the victory over the church? What do we hear? Victory? Victory? The churches as sociological orders of this world have failed and fail to fulfil what they themselves preach; they fail to be perfect as the Father in heaven is perfect, because they are worldly and human —but they are not defeated by the world. They fail in the world, but they are not secularized. No, it is not true. It is simply not true. The world has not gained the victory! But as long as Christians are in this world (as individuals or as groups), they are engaged in a struggle between life and death, heaven and hell —and in this world the struggle will never end.

There is a strange hostility between God and the world, and Jesus was a strange guest in this world. His gospel of love cannot be understood without the cross. That man is a Christian who will follow him and take up his cross. That man is a Christian who will follow him and carry the burden of living in this world, of belonging to the state and to a social or economic group and—to a denomination.

"In Christ there is neither Jew nor Greek." But can the Jew ever cease to be a Jew or the Greek a Greek as long as they will be on this earth?

By saying that in denominationalism Christianity has been secularized, Niebuhr has only restated the problem in form of a thesis—in reality he has fled from the problem.

W. PAUCK

RELIGIOUS QUESTS OF THE GRAECO-ROMAN WORLD

By S. Angus. New York: Scribners, 1929. 444 pp. $4.00.

Professor Angus is particularly well known for the study of mystery religions. He has won much acclaim for having dealt with this delicate subject in such a way that Christianity as an independent and new religious movement was understood as an integral part of the religious quests of the ancient world.

His new book stands in the tradition of his former writings. It exhibits profound learning and is written in a fluent, emotionally full, sometimes even overflowing style. It deals with nearly all the aspects of the religious life of the ancient world. The author's appreciation of Christianity is determined by the methods and the attitudes of that school of theologians whose king was Harnack. No one can fail to derive a benefit from a study of this work.

W. PAUCK

HEBREW RELIGION, ITS ORIGIN AND DEVELOPMENT

By W. O. E. Oesterley and Theodore H. Robinson. New York: Macmillan, 1930. 400 pp. $2.50.

This book, by two outstanding English critics, treats of the religion of the Hebrews with such unity of opinion that the dual authorship is rarely apparent. On the whole, there is a rather conservative note throughout the book, the purpose of which is professed to be that of helping the understanding of the "long and slow process of divine revelation through the Jewish people which culminated in the life, teachings, and death of our Lord Jesus Christ."

The discussion of the nomadic background concerns itself with the usual subjects, and the biblical references are profuse. The reader is not certain as to whether or not the division hypothesis of the entrance into Canaan is accepted, for the northern Aramean invasion of the Habiri is only incidently mentioned, and apparently all Israel made the Exodus from Egypt. With Gressmann the historicity of the Red Sea crossing is maintained, the occasion being an earthquake and the volcanic eruption of Sinai at the head of the Gulf of Akaba. Yahwah was the volcanic deity of Sinai, the god of the Kenites. Moses, "an elect instrument" of God, like Paul, said in effect, "Whom ye ignorantly worship, Him I declare unto you." This adoption of Yahwism thus did not vitiate the "uniqueness of the Hebrew religion."

There is a tendency in the authors to underestimate the religions of the neighboring Semites, and a hesitancy to admit influence where parallels are noted. They maintain that the cults of the bull, ark, and snake all originated in the wilderness in the worship of Yahwism. Bull worship in Israel first took place at Sinai. The tabernacle also had its origin in the wilderness.

The treatment of the prophets follows in general the orientation of Wellhausen. The Servant Songs are probably original with II Isaiah and refer to a real contemporary whom the prophet expected to rise from the dead. The doctrines of II Isaiah point logically to the fact that he must have believed in immortality and the resurrection of the dead.

The book concludes with a series of essays on such subjects as the law, eschatology, immortality, and Judaism. Although one could wish that the authors might have approached their materials from a more sociological viewpoint, yet the book is probably one of the best recent books on Hebrew religion.

WILLIAM C. GRAHAM

THE EPIC OF THE OLD TESTAMENT

Selected passages arranged in chronological sequence with their historical background, by Arthur H. Wood. New York: Oxford University Press, 1930. 222 pp. $2.00.

The subtitle adequately describes this book. It contains but a brief Introduction, some half-

dozen concise notes in appendixes, a series of short historical sketches, constituting little more than section headings and connections. The bulk of the book then comprises nothing but a selection of Old Testament and apocryphal passages set down in what purports to be chronological order. Most of the quotations are from the Revised Version; a certain archaic flavor is, however, imparted to the beginning of the book by selecting its earlier passages from the older English translations, from Wyclif's to King James's.

There is, then, a minimum of comment or critical material upon which one may remark. One notes, on page 221 the date 533 given for the battle of Issus, apparently a misprint; on page 220 the fall of Nineveh is given as in 607, though a footnote draws attention to Gadd's discovery of 612. Why was this not incorporated in the text? On page 221 Antiochus IV is referred to by his nickname Epiphanes, though just over the page his official title is used. This is certain to confuse readers unfamiliar with the facts of history. On page 222 we are assured that "no such person as Darius the Mede is known to history." No? Who else was Darius Hystapsis? Dan. 5:31 is in error only in confusing Darius' capture of Babylon in 520 with that by Cyrus eighteen years earlier.

The major question of the book, the selection and ordering of the biblical excerpts, one may dismiss. Here no unanimity is possible. It is easy to object that the author has omitted much that should have been included, and used, on the other hand, passages that are of less importance. However, all that is a matter of personal opinion and taste. This, however, is relevant: He seems to vacillate between two criteria: literary worth and historical significance. A little more careful analysis of his own objectives might have given us a better selection.

One lays down the book wondering whether it has an adequate *raison d'être*. Most readers would be better off to invest their two dollars in a good Bible and make their own selections. Apparently the author's purpose was to orient for the popular mind the biblical literature—a thoroughly worthy objective. But is this the best way to do it? Must we not have recourse rather to some popular form of "introduction" or, better, "history of literature" that will tell in a style to grip the mind of the average reader the great story of Israel's literary genius.

WILLIAM C. GRAHAM

PORTRAITS OF THE PROPHETS

By J. W. G. Ward. New York: Smith, 1930. 327 pp. $2.50.

This is a series of sketches of the prophets, eighteen in number, from Elijah to Malachi. It is not a critical work—though making use of the results of modern scholarship—nor is it quite accurate to claim, as the subtitle does, that it comprises "character studies of the men who blazed the trail." It is a book of sermons, and quite good sermons too; indeed, it is a good example of methods of expository preaching and at the same time illustrates the homiletic values in present-day biblical scholarly findings. The style is vigorous and attractive; and the discussion is embellished with citations of English poetry and illustrations drawn widely from the field of literature and life; briefly, it is good preaching. One may object at times that the preacher has wronged the historian, that the prophets who pass before us in review are excessively modernized; they retain little of their ancient psychology and notwithstanding a few historical sketches intended to orient them, none of their environment. This is particularly notable in the case of Hosea: We are given a vivid and forceful description, but the only relation it bears to the eighth-century prophet is that the individual here presented is also called Hosea and his unfaithful wife Gomer. Of the ancient implications of such unfaithfulness Dr. Ward has apparently never heard. It goes ill, too, to find him swallowing without a gulp the story of the return of forty-two thousand exiles in 538 B.C.; and one wishes that he had shown some hint of critical discernment in his use of Old Testament wonder tales. The fiery furnace, the floating ax, the raising of the widow's son, and all the rest are presented as of equal authenticity with the facts of ancient history. It is scarce good preaching to imply—even with mental reservations—an indorsement of such tales. Congregations today need, and the younger members of them at least expect, strict and fearless honesty. The cause of religion is not served by sanctimoni-

ous reservations. These wonder tales have high homiletic value; it is regrettable that Dr. Ward sacrificed this to the shadow of narrative dependability. However, though this is a serious defect it does not completely outweigh the merits of the book. We have here a volume of good sermons well worked out.

W. A. IRWIN

LENIN AND GANDHI

By René Fülöp-Miller. London and New York: Putnam's, 1930. 343 pp. $5.00.

It seems strange at first sight to place Gandhi alongside of Lenin, because the reason for such juxtaposition is not immediately apparent. But there is sufficient justification for the procedure. Aside from the fact that the two men undoubtedly are the greatest figures of the twentieth century, there are certain similarities and more often contrasts which in juxtaposition bring out the essential characteristics of each with greater clearness.

After a short sketch of Lenin's life, in which the undoubted genius of the man to sway the Russian proletarian classes by his magnetic personality or to secure their unconditional loyalty to himself and his program are sharply brought out, the author offers a penetrating critique of the bolshevist movement. In his judgment, the fatal mistake of Lenin and his disciples is the miscalculation that the Russian peasant and worker are capable of such total transformation of character and habits as the program of radical industrialization and communisation, forcibly fostered by the present rulers of Russia, demands.

Gandhi, who likewise wishes to overthrow the established régime and transform his people as radically as Lenin wished to do, employs methods diametrically opposed to Lenin's. Gandhi absolutely rejects all use of force, and trusts solely in overcoming evil with positive goodness. Instead of fostering Western materialistic culture and industrialism as Russia is doing, he preaches most fervently a return to the native ancient religious culture and to household industries. In further contrast to Lenin, religion forms the very basis of the Mahatma's program of national regeneration.

No doubt, the movements now going on in Russia and India will have a far-reaching influence upon the history of the world. Fülöp-Miller's book may be recommended as a reliable guide to the understanding of the two greatest personalities who set these momentous historical forces in motion.

MATTHEW SPINKA

THE POWER AND SECRET OF THE JESUITS

By René Fülöp-Miller. New York: Viking, 1930. 523 pp. $5.00.

Jesuitism is often regarded as a synonym for unscrupulousness and chicanery. The treatment of the subject is generally biased and sometimes unfair. Such is not the case with Fülöp-Miller's book, which bears abundant evidence of thorough scholarship and of objectiveness, but also manifests insight into the motives of the Society of Jesus and sympathetic understanding of its problems and its means of settling them. The author is not, however, an apologist; he does not spare unequivocal criticism where it is due. He points out that the Aristotelian philosophy, officially adopted by the Society as its philosophic basis, became the source of many reprehensible practices, such as the lax confessional methods, the doctrine of probabilism and the moral casuistry, which brought the Society into disrepute. But, on the other hand, he also points out the unparalleled zeal of the Jesuits in missionary work and the contributions which the members of the Society made to science and civilization. In dealing with the work of the Jesuits in North America the author betrays a less sure grasp of the source material than is manifest in the rest of the book. But, on the whole, the work is one of the most readable and yet objectively scholarly treatments of this difficult and much controverted subject.

MATTHEW SPINKA

THE REUNION OF CHRISTENDOM

By Sir James Marchant, ed. New York: Holt, 1929. 329 pp. $3.00.

A perusal of this collection of papers written by thirteen leaders of the various Christian communions only brings into sharp relief the magnitude of the task with which the book deals. The majority of the writers agree in one respect only: their own communion alone is

right. The volume opens with a cordial invitation offered by Cardinal Bourne, of the Roman Catholic church, to all the rest of Christendom to restore unity by returning to the bosom of the mother-church. His logic is admirably simple: We are the true church and you have left us. Come back! That's all! Archbishop Germanos, representing the Eastern Orthodox churches, insists that there can be no union until all accept the doctrines of the undivided church which his communion alone has preserved inviolate. Bishop Manning regards his church as nearly right as is humanly possible. And so it goes. All cannot be right, but no one seems to be wrong. The reader is profoundly grateful to the editor that he did not include papers representative of the Christian Scientists or the Two-Seed-in-the-Spirit-Predestinarian Baptists. The task of arriving at some common ground among the communions represented is difficult enough without that! Even the very reasonable and tolerant views of Dr. Garvie seem to put the consummation of the reunion discouragingly far off. The book serves as an excellent and graphic portrayal of the difficulties which prevent the realization of the very thing which every communion is advocating—the reunion of Christendom. *Et tu, Brute?*

MATTHEW SPINKA

WHAT IS HELL?

By W. R. Inge et al. New York: Harpers, 1930. 186 pp. $2.00.

It has become quite a fashion with publishers to sponsor symposia on various subjects, important or otherwise. The present book has the merit of presenting the views of twelve decidedly heterogeneous writers on a subject which otherwise would hardly have attracted any one of them separately; but, on the other hand, the method suffers with the defect of its quality, for there is necessarily much repetition and redundancy.

On its conceptual side, the treatment of the subject varies from the traditional medieval doctrine stated by the Roman Catholic Abbot Butler, through the theosophical fancies of Besant, the very attenuated platitudes of Oliver Lodge, on to the various shades of modern Protestant interpretations, to what Irwin Edman is pleased to call the "pagan's hell." There is surprisingly little essential difference among these various views; most of the writers attempt some form of rationalization or ethicization of the concept, reducing it to some form of this-worldly physical, mental, or spiritual suffering consequent upon wrongdoing. Abbot Butler, who valiantly professes adherence to the traditional concept of hell (although even he is not able to keep modifications out of his statement), in the end makes his hell even more innocuous than the rest by declaring that only those who had committed a mortal sin go there; and to commit a mortal sin in accordance with his definition is a feat which to me seems fairly impossible. James Moffatt professes a guarded adherence to the view of "acquired immortality" or immortability, and Dean Inge contents himself with a not too perspicuous statement which restates in an Ingian form the view of moral retributionists. It would seem that from this array of various views a minister ought to be able to secure guidance in his own thinking—and at least one sermon!

MATTHEW SPINKA

EXPLORING RELIGION WITH EIGHT YEAR OLDS

By Helen Firman Sweet and Sophia Lyon Fahs. New York: Holt, 1930. 282 pp. $2.50.

This document is unique in that it records in the form of an actual diary the experiences and program of a group of children in the Union School of Religion held in the Union Theological Seminary for the year 1927–28. A record was kept of the comments and conversations of the children themselves. It is made all the more valuable by the interpretations and explanations which are furnished in Part II. It thus points the way for teachers in all varieties of situations to bring into their own schools a process of recording their experiences and analyzing the results.

The nebulous business of choosing and constructing a curriculum, of outlining projects, and directing programs would become much more definite both for leadership-training classes and in our church schools themselves, if those in charge of children's groups would make use of such a method. It is the increase

of this hand-to-hand grappling with the experiences of children in particular situations which will furnish the groundwork for still further adventures in the reconstruction of school programs. For all who would attempt this, a model and a method of high merit have been furnished in this book.

WALKER M. ALDERTON

UNDERSTANDING THE ADOLESCENT GIRL

By Grace Loucks Elliott. New York: Holt, 1930. 134 pp. $1.25.

It is refreshing to pick up a book the contents of which are so happily struck off by its title. Throughout, it is a sustained effort to present within the compass of a brief volume a summary of wide personal observations, supported by certain findings of research in psychology and sociology. The author frankly bases many of her suggestions and judgments upon the adjustment hypothesis.

The chapter on the major adjustments of adolescence begins thus, "Every adolescent girl is face to face with four major adjustments: she must establish her relationships with the opposite sex; she must decide about a vocation either within or outside the home; and she must achieve some unity in her own personality." The forces and experiences which provide the basis for these adjustments are quite skilfully laid in the earlier discussion of early adolescent growth and behavior; and the emphasis upon the necessity for growth in the direction of a well-rounded adulthood is well ordered, critical, and on the whole restrained.

The book sets a high standard in presenting the significant factors with which adults must concern themselves in their relationships with adolescent girls.

WALKER M. ALDERTON

THE CHURCH AND ADULT EDUCATION

By Benjamin S. Winchester. New York: Smith, 1930. 181 pp. $1.50.

"The gospel of adult education" has come to number many leaders in the field of education among its disciples, reporters, and evangelists. The author has written hopefully and helpfully of the movement as it is being felt in religious institutions. The blanket term obviously covers many activities in which the churches have longed engaged, as well as such less familiar enterprises as forums, discussion groups, classes for parents, community-service councils, and distinctive counseling programs for individuals.

Brief but pointed reference is made to the work of Thorndike and other investigators who have made it clear that the adult no less than the youth is a candidate for learning throughout his years of vigor, within the limits set by his capacities and opportunities.

The chapter on "Available Material" makes reference to such resources as the publications of the *Inquiry*, the pamphlets, and the information sheets sent out by the various commissions of the Federal Council and similar agencies. At the end of the volume is given a selected book list and a catalogue of national agencies for adult education which add value for its use as a manual by the busy pastor or director.

WALKER M. ALDERTON

THE U.S. LOOKS AT ITS CHURCHES

By C. Luther Fry. New York: Institute of Social and Religious Research, 1930. 183 pp. $2.50.

Statistics in general tend to oversimplify situations by calling attention merely to measurable aspects. An appreciation of the limitations of numerical treatment is especially pertinent in the study of a living social organism such as the church. But after every such legitimate reservation has been made, even the most cautious reader will likely appreciate the aid of numbers, judiciously used, in this portrait of ecclesiastical America. Dr. Fry's lucid interpretations are sharpened by charts, graphs, and maps. A picture of growth and change through the past three decades is provided in the Appendix, where tables are arranged in time series of 1906, 1916, and 1926. The source of these data is the United States Census of Religious Bodies; and while subject to the usual inaccuracies of such material, it is by far the most complete at hand, and by numerous tests has proved on the average to be accurate within a range of 5 per cent.

Dr. Fry has done much more than assemble

facts under interesting headings. Having digested his data, he is able to clothe his figures with meaning and suggest possible relationships which might escape the average reader. This same mastery of material enables him to suppress the impertinent; and to hold attention by referring only to the significant. Those who are ready to consider the ponderable attributes of the church as at least the beginning of wisdom will find this volume a source of light as well as interest.

C. R. HUTCHINSON

DELINQUENCY AREAS

By Clifford R. Shaw, F. M. Zorbaugh, H. D. McKay, and L. S. Cottrell. Chicago: University of Chicago Press, 1929. 214 pp. $4.00.

The studies of Shaw and his associates Zorbaugh, McKay, and Cottrell reveal that school truancy, juvenile delinquency, and adult crime are not distributed evenly in Chicago but are concentrated in characteristic areas. The rates of these forms of behavior "vary inversely in proportion to the distance from the center of the city." While this study does not correlate delinquency rates with other social data such as homeownership and family disorganization, it is clear that there are "characteristic social conditions which accompany crimes and delinquency."

The materials presented indicate that the areas of crime and delinquency have been such over a long period of time during which it is obvious that different racial, nationality, and religious groups have occupied them. The study reveals the fact that repeaters in delinquency are found in the areas nearest the heart of the city where the rates are highest.

The volume also contains case-study and autobiographical material which affords an opportunity for ministers and social workers to understand the steps by which the boy becomes delinquent and the attitudes which characterize these different stages.

SAMUEL C. KINCHELOE

LABOR SPEAKS FOR ITSELF

By Jerome Davis. New York: MacMillan, 1929. 265 pp. $2.00.

This is the third volume edited by Jerome Davis on the church and its relationship to industry. He attempts here a symposium of labor leaders throughout the world on their attitudes toward religion. As one would expect, great diversity of opinion and attitude is found. The volume in no way gives a scientific presentation of the attitudes of laboring people toward the church. It does present the varieties of attitudes which we would expect to find in any significant grouping of people.

SAMUEL C. KINCHELOE

THE FOOLISHNESS OF PREACHING

By Ernest Fremont Tittle. New York: Holt, 1930. 314 pp. $2.00.

A Prologue inspired by a *Chicago Tribune* editorial adjuring ministers to confine their efforts to preaching piety; an Epilogue taking its point of departure from a statement of John Spargo that the pulpit was the weak spot in the modern church; and three groups of sermons on "Religion and the Individual," "Religion and Society," and "Jesus' Experience of Life and Ours" constitute the contents of this book.

The Prologue and the Epilogue are not so convincing as the body of the book. You may list all the good reasons why the preacher should deal with all aspects of life, but conviction will come from sermons that deal with all areas of life and deal with them convincingly and helpfully. You may point out most skilfully how preaching may be made more effective, but the answer to the criticism will be found in powerful sermons.

It is the body of this book that answers the objections with which it begins and ends. Here are sermons addressed to real needs of life and wrought with such sympathy and insight that their objective is reached.

The power of this preacher at once becomes manifest. He is a prophet of the spirit with the rare gift of so relating truth to actual experience that it becomes real and compelling. Sermons such as "What Is Worth While" and "Seeing the Invisible" are the work of a man who is thoroughly at home with the things of the spirit. Also in that section of the book which deals with "Religion and Society" he is at his best in sermons such as "An Adequate National Defense," where the spiritual values of life are most to the fore.

M. R. BOYNTON

THE NEW PREACHING

By Joseph Fort Newton. Nashville: Cokesbury Press, 1930. 187 pp. $2.00.

The pew and the theological student will profit most from this book, although it is not without its significance for the preacher also.

The greater part of its contents is given to a discussion of preaching as influenced by the needs and circumstances of the modern day. It is characterized by a noble conception of the office of the minister, a high confidence as to his future, a style that is strong and virile, and the frequent appearance of clear-cut and effective epigrams. To the layman it should give a new sympathy for and understanding of the problems and importance of the pulpit. For the theological student it should create new enthusiasm and devotion to his chosen calling. The preacher will find in this section of the book a fresh and well-considered statement of the problem which he meets from week to week.

In the last two chapters, however, the interests of these three groups merge. Here the author ends his discussion of how to edify and actually begins to do it. The first of these chapters centers about the personality of Phillips Brooks, and that towering, radiant personality lives again. The second deals with the personal experience of Christ, and explains much of Dr. Newton's pulpit power. Here all sorts and conditions of people can find inspiration that will touch their souls and give them new visions of the glory of life.

M. R. BOYNTON

THE MESSAGE OF THE AMERICAN PULPIT

By Lewis H. Chrisman. New York: Smith, 1930. 255 pp. $2.00.

The method of this book is interesting. Each chapter is given to some great theme of Christian preaching and is begun by short sections lifted from the sermons of outstanding modern preachers, and concludes with comment and criticism by the compiler of the book. The limitation of the method is apparent. The range of subjects is so great and the available space so limited that nothing like a thoroughgoing treatment is possible. But this is not the intent of the book. Its task is simpler. It seeks, mainly by direct quotation, to state, as its title indicates, the message of the American pulpit as it is actually being delivered.

Here is cause for both satisfaction and regret. If the method of this book is valid, the American pulpit today is interested in the central importance of Christ, a courageous criticism of modern life, a keen interest in social righteousness and the creating of the international mind. In all of these areas of interest there is evidence of the presence of the prophet in the modern world.

On the other hand, while the immanence of God is a constant theme His transcendence and His sterner righteousness are all but ignored. The treatment of modern life is critical but not constructive, instruction in the function and necessity of the church seem lacking, the Bible receives scant attention, and the doctrine of personal sin is largely avoided.

As one reads these conclusions he not only has a new sense of the power of the modern pulpit, but also is aware of its obvious limitations.

This book should produce much heart-searching among preachers and inspire them to more comprehensive pulpit work.

M. R. BOYNTON

THE MEANING OF MYSTICISM

By Woodbridge Riley. New York: Smith, 1930. 102 pp. $1.25.

Professor Riley has the instincts of a historian. Whatever he writes has breadth, perspective, and movement. The climax of this brief volume is a chapter on Anglo-American mysticism. With skill and artistry Dr. Riley calls attention to the common denominator in the experience of four Americans: Jonathan Edwards, John Woolman, Ralph Waldo Emerson, and Walt Whitman. Unalike superficially, the members of this gigantic quartet were equally enamored of nature and celebrated their kinship with it.

A. C. MCGIFFERT, JR.

AN EMERGING CHRISTIAN FAITH

By Justin Wroe Nixon. New York: Harpers, 1930. 327 pp. $2.50.

Dr. Nixon has something to say and a trenchant style with which to say it. "Why

are we so confused in our religious thinking when our fathers were so sure?" This is the sort of thoughtful question thoughtful people put up to ministers who are known to be themselves thoughtful. Another frequently encountered query is: "Why worry about any religious belief at all?" In his reply to these questions Dr. Nixon sets forth the positive content of a modern Christian faith. I took particular satisfaction in the chapters entitled: "Persistent Intuitions of Christianity"; "Is Religion Outgrown?" "God the Supreme Issue"; "I Believe." The volume is studded with delightful jewels of poetry. It brings into its orbit the reflections of an array of other intellectual luminaries of our day, psychologists, sociologists, philosophers, and scientists. Such a book as this dignifies the American pulpit.

A. C. McGIFFERT, JR.

STUDIES IN THE PHILOSOPHY OF RELIGION

By A. Seth Pringle-Pattison. Oxford: Clarendon Press, 1930. 256 pp. $4.25.

American ministers who habitually dedicate a sacred portion of their week to the study of the fundamentals of religion are well acquainted with Dr. Pringle-Pattison already through his previous stimulating Gifford Lectures on *The Idea of God* and *The Idea of Immortality*. The former volume, in fact, has even found its way into American colleges for use as a kind of glorified textbook in philosophy. The combination of the historical and philosophical approach in the present volume's study of the meaning and place of religion distinguishes it from many contemporary impoverished and one-sided interpretations. Added thereto are the richness of the author's culture and the stately movement of his mind. The combination constitutes a book that compensates for its confessed incompleteness by the wealth of fertile suggestion and the provocation of its insights.

A. C. McGIFFERT, JR.

WILL INDIA BECOME CHRISTIAN?

By J. W. R. Netram. New York: Smith, 1930. 142 pp. $1.50.

This is a book which does what a good book ought to do: it raises a question, then digs into the setting of that question where it is found, and hints at a possible solution. But it does not answer the question, "Will India become Christian?"

Rev. Mr. Netram, close friend of Dr. Stanley Jones, is one of the most remarkable of the younger Indian Christian preachers. It was during one of Dr. Jones's evangelistic campaigns that Mr. Netram acted as interpreter for him. He did his work so well that he helped Stanley Jones to find himself in India. These two men became fast friends. The Stanley Jones with whom we in America are acquainted is the combination of his own fine self and his close friend, the author of this book. The indebtedness of each can be beautifully noted in the life and writings of the other. This book should be read as a companion book along with the great ones of Dr. Jones.

After a gracious introductory word by the moderator of the United Church of Canada, Mr. Netram treats in a brief historical sketch something of the present situation in India, with particular emphasis upon its missionary bearing. He then writes the great chapter, the reading of which is worth the price of the book, called, "The Highways of Christ." Here an Indian, in fine English and very simply, shows how on Indian life the message of the Carpenter of Palestine may find a solid foundation. Following this great chapter, the author describes briefly the situation in the Indian Moslem field, and then closes the book with a reference to the opportunities for the Christian faith in India. It is possible that the book ends with a note too optimistic.

Mr. Netram is well able to give us the Indian outlook, and he has done that as few Indians today could do it. His book should be read by all those interested in Indian Christian possibilities in the future. Never will we forget the sight of Mr. Netram as he stands before a group of five hundred Indian villagers, many of whom could neither read nor write. From wholesome and homely wayside illustrations he draws from the deeps of common life illustrative materials for the deeps of the Great Life. Even the small outcaste boy will be so captured by his preaching that he will insist on being permitted to return to Annual Convention the following year, because, he says,

"Padri Netram will be there." Like the thorough Indian that he is, he draws his materials for his message out of the soul of his land, and lays that message face forward on the souls of his people. It is a good book, by a good man and written for good people.

HARRY E. CAMPBELL

JOHN CHRISTIAN BACH

By Charles Sanford Terry. New York: Oxford University Press, 1929. $6.00.

In this day of scarlet biographies it is a pleasure to discover such a book as *John Christian Bach.* The most eminent of English Bach scholars has turned from the great father, Johann Sebastian, to his youngest son, the last of the "lesser Bachs." As a result of tireless rummaging through obscure files in the libraries of England, Germany, and Italy the author has been able to put together an engrossing life-story of this vagrant musician who came late in life to enjoy a popularity in England only less noteworthy than that of Handel. The book will commend itself to the general reader by its fluency and transparency of literary style, and to the musician by its unimpeachable scholarship and its wealth of exact information.

CECIL MICHENER SMITH

THE NEW HYMNAL FOR AMERICAN YOUTH

Edited by H. Augustine Smith. Century, 1930. $1.15.

Professor Smith has provided for his large public a new book in which ephemeral and meretricious music predominates. It would be difficult to convince most musicians that more than one tune out of every five included in this book is, artistically speaking, worth the cost of engraving. The poetry of the collection is perceptibly better than that of the original *Hymnal for American Youth,* despite a generous sprinkling of the "Strong in body, high of spirit,/Valiant youth goes striding forth" type of lyricism. In the worship section characteristic services are labeled "Mountains of Vision," "Broad Stripes and Bright Stars," "Meet the Human Race," and so on. The volume is handsomely printed and substantially bound.

CECIL MICHENER SMITH

THE TINKER

By Fred Eastman. New York: Century, 1930. 97 pp. Boards, $1.00; paper, 75 cents.

This comedy in three acts makes a strong appeal. Churches which have produced *Outward Bound* and *The Passing of the Third Floor Back* will welcome *The Tinker.* The story it tells centers upon a lonely man of wealth, who, after reading the life of St. Francis of Assisi, decides to rid himself of his possessions and devote the remainder of his life to service. His first opportunity for service presents itself unexpectedly in the materialistic household of his nephew, whom he has not seen for twenty years. Disguised as a tinker, he enters the nephew's home and brings to it a new spirit —after a tense struggle. The drama is brightened with flashes of real humor, and the action moves swiftly to a strong climax. The play requires only one stage setting, and is played by four men and three women. It is especially suited for Christmas, for most of the action takes place on Christmas Eve.

C. B. PARKER

TWO MINUTE STORIES

By Carl S. Patton. Chicago: Willett, Clark & Colby, 1930. 131 pp. $1.25.

Multiply the following sample by fifty-three and you will have some idea of the humor, the wisdom, and the indescribable charm in these stories which Dr. Patton has told to the children who came back for more Sunday after Sunday:

Coming home on the boat from Europe one summer, I made the acquaintance of a woman who had recently been elected.

She had been a teacher for fifty years in the public schools of Rochester, New York. All that time she had not had much chance to see the world; for though she was not married, she had adopted a family of four children.

First she took one; but she had heard that an only child was sure to be spoiled, so she took another. These were both girls, and she thought she ought to have a boy to be a brother to them; and then she thought this boy would be lonesome without a brother, so she took a fourth. Besides teaching school all day, she had to be father and mother and housekeeper to all these children. She did not have much chance to get away.

A newspaper offered prizes to people who got the largest number of votes in the form of coupons cut from the paper. One prize was an automobile, another was a piano, and another was a trip to Europe. When you have taught a grade school for fifty years and have brought up four children on your wages, you are apt to be poorer when you get through than when you began. That was this woman's condition. So when somebody said to her, "You ought to try for that European trip," an old hope, cherished for many years and then for many years given up, came back to her.

But she did not believe she could be elected. Some of the people who had gone in for the prizes would buy votes; she could not do that. Some of them were pretty girls; she could not compete with them. But her friends persuaded her to let it be known that she wanted votes, and so she did.

The votes began to come in from all over New York state and apparently from everywhere else. People she remembered but hadn't seen for thirty years; boys who had worried her in school and had ever since been looking for a chance to make it up to her; sons and daughters, and nieces and nephews, and friends and neighbors of her old pupils for fifty years back, all worked for her. Other people heard who she was, saw how she was running, and sent in their votes. Until finally, when the votes were all in, how close do you think she came to being beaten? I will tell you. She had just two million votes more than she needed.

Nobody who went to Europe that summer had a better time than this old lady. For wherever she went, she saw not only the cathedrals and the galleries and the cities, but in the background that great sea of faces—all beautiful to her—of people who had helped her to this great happiness because they liked her.

You may never have this same kind of chance to find out how many people remember you kindly. But you may make up your mind to one thing; you will never do much good in the world and you will never have much fun in it, unless people like you.

FRED EASTMAN

THE PASSING OF NORMALCY

By Charles W. Wood. New York: Forbes, 1929. 309 pp. $3.00.

Here is a book about human life in America and what chainstores and other modern business developments are doing to it. Mr. Wood is a journalist of insight and understanding. He selected Marion, Ohio, as a fairly typical small city. He made no attempt at a sociological survey. But one ounce of spiritual insight is worth more than a pound of statistics. Mr. Wood appreciates as much as anyone else the necessity for fact-finding to get our spiritual bearings in the confusion of modern life. His book is the estimate of a mature and sensitized mind as to the changes taking place in the American scene, with special reference to the spiritual consequences of business changes.

This reviewer found the book so interesting that he read it at a single sitting. And yet a part seems hastily written. So good a book from so able a writer should have been better assimilated before it saw printer's ink.

FRED EASTMAN

TEN GREEK PLAYS

Translated by Gilbert Murray and Others. New York: Oxford University Press, 1929. 475 pp. $3.50.

"Don't forget that book of Greek plays, Dad." It was my thirteen-year-old son calling to me as I packed the family into the car to go upon a picnic. After the meal we sat by the lake as the sun sank in the west and I read aloud the thrilling adventures of Orestes and Oedipus and Antigone as translated by Gilbert Murray and others in this new volume from the Oxford Press. The two boys (the younger is eleven) read many adventure-books last summer, the usual Boy Scout type and not a few of such novels as *Tom Brown at Oxford, Black Rock, Pudd'nhead Wilson, Tale of Two Cities, The Master of Ballantrae,* and *Captains Courageous.* But they voted these Greek plays the most interesting of the lot. This fact prompts me to address the publishers rather than the readers. Why is so exciting a book advertised only to what is usually called a high-brow clientèle? Why do lively children seldom hear of these Greek plays except as they count a professor among their families? There is more excitement, more hair-raising adventure, and more compact and beautiful narrative in one of these plays of Aeschylus, Sophocles, or Euripides than in any ten so-called boys' books I ever read. And underneath the adventure, the romance, and the struggles of these plays there is insight that pierces the veil of the mystery of human life. We see gods

and morals in the making, and at the end our hearts are exalted and our heads bowed.

FRED EASTMAN

WORSHIP THROUGH DRAMA

By Ryllis Alexander Goslin and Omar Pancoast Goslin. New York: Harpers, 1930. 330 pp. $5.00.

This book contains the complete and inspiring record of twelve dramatic services of worship held in the Riverside Church of New York under the direction of the authors and with the encouragement of the pastor, Dr. Harry Emerson Fosdick. In each case the entire program, including hymns, prayers, scripture, and responses, is given together with the drama used and production and costuming notes, so that other churches, large and small, may repeat it after fulfilling the necessary conditions. To make clear how these services differ from the familiar visualization of Bible stories a brief description may be in order. The first has for its theme the forgiveness of sins and the drama at its climax is François Coppée's *The Lord's Prayer*, a one-act play portraying an incident of the French Revolution. The second reveals the character of St. Francis and presents three scenes adapted from Father Gaffney's *The Poor Man of Assisi*. (Would not one of Laurence Housman's plays about St. Francis have been a better selection?) The third deals with Thanksgiving and is a reader-and-tableaux combination showing the gods showering blessings upon America, then man in bondage to his machines, and finally the necessity for a spirit of sacrifice as expounded by Woodrow Wilson. The fourth is another reader-and-tableaux dramatization of the Christmas story as traditionally interpreted through the biblical prophecies, shepherds, Wise Men, and Madonna, but with the addition of a part of the Sermon on the Mount and of the Great Commission. The fifth visualizes the old and new orders in religion and contains three episodes, one an adaptation of Browning's *The Ring and the Book*—the part dealing with the rebellion of the young priest Caponsacchi—another picturing a scene from the Russian Revolution as typical of a new faith emerging in our own day, and the third sounding the notes of law and love through the words of Moses and of Jesus. The sixth service is built around man's struggle for freedom—intellectual, religious, political, and social—and has a dramatic episode to epitomize each. The seventh is made up of five scenes from Henry van Dyke's *The Other Wise Man*. The eighth drives home the cost of spiritual insight by the use of Mary Hamlin's *He Came Seeing*. The ninth takes pride as its theme and illustrates it in four scenes from Longfellow's *Robert of Sicily*. The tenth has love as its motif and gives four scenes from Sir Arthur Sullivan's oratorio, *The Prodigal Son*. The eleventh service presents three scenes adapted from John Drinkwater's *Abraham Lincoln*. The twelfth service concludes the book with a dramatization of prayer as used by Greeks, by Buddhists, by Indians, by Negroes (in their spirituals), by Pharisee and publican, and by Jesus in Gethsemane.

Some of these services are deeply moving. Others less so. The most effective ones are undoubtedly those which most recognize the dramatic unities and involve the dramatic elements of conflict, choice, characterization, and climax. These are the services having at their center a drama (usually one act) by a skilled playwright. The ones broken into many scenes and disconnected episodes involving long speeches and little struggle and action are less effective. It is difficult to hold and develop the emotional continuity through several breaks in scenes. But whether highly effective or only moderately so, these services represent an actual venturing-forth in the quest for beauty in worship. Where others have talked about new forms for Protestant worship, Mr. and Mrs. Goslin have tried to work them out. Where some churches have mistakenly revived Roman Catholic symbols and ritual in the effort to achieve an aesthetic appeal to the emotions, this church has stepped bravely into the field of an art whose very essence is emotion and asked it to reveal its power and beauty in the expression of spiritual truth and aspiration. The result is worship without hocus-pocus. As Dr. Fosdick says in his admirable Preface:

> This book has meaning not only in its immediate contents, but as a symbol of the renascence of dramatic expression in the church. There is a long

way to go before we have worthily worked out the latent possibilities of drama in modern religious life, but it is a road worth travelling.

Here, then, is a book of services, frankly experimental, but seeking to exalt the spirit of the worshiper without preaching and without the use of an outworn symbolism. It is a contribution of tremendous value to the churches of tomorrow. One of the most valuable features is the Introduction describing the simple home-made equipment of lights and draperies and properties necessary for production and how such equipment can be made at small expense.

FRED EASTMAN

Wanted: News About You!

To Every Alumnus:

For our use in preparing the Alumni Notes for the next issue of the Register will you kindly fill out the blank below with just the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less. No one can give this information more accurately than yourself. You will confer a favor upon the rest of the Alumni if you will give us the facts.

Sincerely yours,

The Editor

(Tear off here)

Name_____ Class_____

Street and No._____

City_____ State_____

Pastor of (or other position)_____

_____

The following information about myself may be interesting to my old friends among the Alumni of The Chicago Theological Seminary:

The Chicago Theological Seminary

REGISTER

PART II

Volume XX NOVEMBER 1930 *Number 4*

Hammond Library Extension Service Bulletin

EVERY minister is constantly confronted with problems of administration, with need of homiletical material and the newest methods of religious education, and with the necessity of being acquainted with the latest movements in theological thought and the general sciences. To provide himself with the books on all these subjects is more than an ordinary ministerial budget can stand. It is with the aim of coming to the rescue in this need of the minister that the Hammond Library is conducting its extension service. The latest outstanding religious works in all fields are available for the cost of postage. The list of the newest accessions offered herewith can be made far more inclusive by combining it with the lists published previously; in fact, the entire library collection is at the service of the minister on the field. The persons eligible for the service comprise all students and graduates of our Seminary as well as all Congregational ministers residing in the following states: Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, Oklahoma, North Dakota, South Dakota, Texas, Wisconsin, and Wyoming.

The service is rendered in accordance with the following regulations:

> *Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in two-cent stamps upon return of the book.*

It is advisable that a list of five to ten titles in their order of preference be submitted, since the first choice might not always be available. Upon returning a book, please send a new request for the next book, if it is desired. In addition to the new books the entire collection of the library is open to Congregational ministers, subject to the same regulations, except that the older books are renewable.

In accordance with the permission granted by the postal authorities to the Seminary, the rate of postage on books sent out by our library is greatly reduced. The reduced rate of postage applies, however, only to those residing within the first three zones,

for which the rate is three cents for the first pound and one cent for each additional pound. In order to be entitled to this rate, the special label which is inclosed with every book mailed out under this ruling must be used. Borrowers residing beyond the third zone must pay the regular parcel-post rates.

The following is a selected list of new books added lately:

Bible Study:

Bacon, Benjamin W.: Studies in Matthew
Black, James: Rogues of the Bible
Branscomb, Harvie: The Message of Jesus
Easton, Burton Scott: Christ in the Gospels
Godbey, Allen H.: The Lost Tribes, a Myth
McClure, James G. K.: The Supreme Book of Mankind
Manson, William: The Gospel of Luke
Montefiore, C. G.: Rabbinic Literature and Gospel Teachings
Moody, Campbell N.: The Purpose of Jesus in the First Three Gospels
Nairne, Alexander: Every Man's Story of the New Testament
Oesterley, W. O. E., and Robinson, T. H.: Hebrew Religion
Peake, Harold: The Flood
Robinson, Benjamin W.: Sayings of Jesus
Robinson, George L.: The Sarcophagus of an Ancient Civilization
Woolf, Bertram Lee: The Authority of Jesus and Its Foundation

Church History:

Bethune-Baker, J. F.: Introduction to the Early History of Christian Doctrine
Buchan, John, and Smith, G. A.: The Kirk of Scotland
Bury, J. B.: History of the Papacy in the Nineteenth Century
Hall, Thomas C.: The Religious Background of American Culture
Heywood, Bernard: About the Lambeth Conference
Kephala, Euphrosyne: The Church of the Greek People, Past and Present
MacDonald, A. J.: Berengar and the Reform of Sacramental Doctrine
McNeill, John T.: Unitive Protestantism
Osborne, C. E.: Christian Ideas in Political History
Poynter, J. W.: The Reformation, Catholicism and Freedom

PULLAN, LEIGHTON: From Justinian to Luther
STEBBING, GEORGE: The Position and Prospects of the Catholic Church in English-speaking Lands

Missions and the Science of Religion:

BUCK, OSCAR M.: India Looks to Her Future
CHRISTLIEB, M. L.: Indian Neighbors
EDIB, HALIDE: Turkey Faces West
GODDARD, DWIGHT: The Buddha's Golden Path
INMAN, SAMUEL GUY: Trailing the Conquistadores
POTTER, CHARLES F.: Story of Religion
SOOTHILL, W. E.: The Lotus of the Wonderful Law
WU, CHAO-KWANG: The International Aspect of the Missionary Movement in China

Pastoral Theology:

BOOTH, EVANGELINE: Toward a Better World
BUNDY, WALTER E.: Jesus Prays
GRAY, A. HERBERT: Men, Women, and God
HAYES, D. A.: The Heights of Christian Devotion
JOSEPH, OSCAR L.: Presenting the Glorious Gospel
LUCCOCK, H. E.: Jesus and the American Mind
MACKAY, W. M.: The Men Whom Jesus Made
MACNEILL, JOHN: Many Mansions
NIXON, JUSTIN W.: An Emerging Christian Faith
STIDGER, WILLIAM L. (ed.): The Pew Preaches
WARD, J. W. G.: Portraits of the Prophets

Philosophy, Psychology, and Science:

BILL, ANNIE C.: The Science of Reality
CONKLIN, EDMUND S.: The Psychology of Religious Adjustment
DAMPIER-WETHAM, W. C. D.: A History of Science
HEALY, W., BRONNER, A. F., and BOWERS, A. M.: The Structure and Meaning of Psychoanalysis
LOVEJOY, ARTHUR O.: The Revolt Against Dualism
PRINGLE-PATTISON, A. SETH: Studies in the Philosophy of Religion
SHEEN, FULTON J.: God and Intelligence in Modern Philosophy
WRIGHT, C. J.: Miracle in History and in Modern Thought
YELLOWLESS, DAVID: Psychology's Defense of Faith

Religion and Theology:

BRIGHTMAN, EDGAR S.: The Problem of God
GRENSTED, L. W.: The Atonement in History and in Life
KNUDSON, ALBERT C.: The Doctrine of God

Lowrie, Walter: Religion or Faith
Mathews, Shailer: The Atonement
Oesterley, W. O. E.: Immortality and the Unseen World
Osborne, Clifford H.: The Religion of John Burroughs
Potter, Charles Francis: Humanism, a New Religion
Van Dusen, Henry P. (ed.): Ventures in Belief

Drama and Music:

Eastman, Fred: The Tinker
Hunter, Stanley A.: Music and Religion
Osgood, P. E.: Pulpit Dramas

Religious Education:

Forsyth, Nathaniel F.: Week-day Church Schools
Mudge, E. Leigh: Our Pupils
Munro, Harry C.: The Director of Religious Education
Munro, Harry C.: The Pastor and Religious Education

Biography:

Canse, John M.: Pilgrim and Pioneer (Jason Lee)
Füllöp-Miller, René: Lenin and Gandhi
Gates, S. Y., and Widstoe, L. D.: Life Story of Brigham Young
Harries, John: G. Campbell Morgan
Lawrence, William: Life of Phillips Brooks
Muirhead, John M.: Coleridge as a Philosopher
Oliver, John R.: Foursquare
Oliver, John Rathbone: Victim and Victor
Roeder, Ralph: Savonarola, a Study in Conscience
Salvatorelli, Luigi: The Life of St. Francis of Assisi
Street, C. J. C.: Thomas Masaryk
Sun-Yat-Sen: Memoirs of a Chinese Revolutionary
Vladimirtsov, B. V.: The Life of Chingis-Khan
Wister, Owen: Roosevelt
Zweig, Stefan: Three Masters: Balzac, Dickens, Dostoeffsky

Social Ethics:

Brunner, Edmund de S.: Industrial Village Churches
Burr, Walter: Small Towns
Felton, Ralph A.: What's Right with the Rural Church
Inge, W. R.: The Social Teaching of the Church
Kennedy, Louis V.: The Negro Peasant Turns Cityward
Moton, R. R.: What the Negro Thinks
Weber, Max: The Protestant Ethic and Spirit of Capitalism

Yours for a better reading program,

Matthew Spinka, *Librarian*